

THE
VANITIE
OF THE
CREATURE.

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tonshire.



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To George Thomason



SIR,



Have, upon your desire, composed this short Poem, as a Compendium of my Treatise touching the Vanity of the Creature, and as an Hypotyposis and Portraicture of the Toil which mortal men put themselves unto about Creature-Delights ; together with their Vanity, and Insufficiencie to make men happy.

I had no dexterity this way in my younger years, when my Fancy was more vigorous ; and I am now super-annuated. Yet I look not on Poetry in re sacra, as a Juvenil: Luxuriencie ; it being honored by many Penmen of Holy Writ, and they followed by many grave and learned Doctors of the Christian Church, viz: Tertullian, Gregory Nazianzen, Prosper, Paulinus, Alcimus Avitus, Juvenus Presbyter, Sedulius, Venantius Fortunatus, and others. It was an absurd Conceit of Eratosthenes, confuted by Strabo, That Poetry Lib. 1 was only for delight, not for doctrine or profit.

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*I send it you, not in relation to an Herse,
(I cannot bury my living Friends, nor ante-
date their Funeral-Elegies ;) but onely to
let you understand how much power you have
in*

Jan. 22. 1654.

Your most loving

FRIEND.



I Walk'd, and did a little *Mole-hill* view,
 Full peopled with a most Industrious crew
 Of busie *Ants*; where each one labor'd more
 Then if he were to bring home *Indian Ore*;
 Here wrought the *Pioners*, there march'd the *Bands*,
 Here *Colonies* went forth to plant new *Lands*:
 These hasted out, and those supplies brought in,
 As if they had some sudden *Siege* foreseen:
 Until there came an angry *Spade*, and cast
 Country and *People* to a *Pit* at last.

Again I view'd a *Kingdom* in an *Hive*,
 Where every one did work, and so all thrive.
 Some go, some come, some war, some watch & ward,
 Some make the works, and some the works do guard;
 These frame their curious *Waxen-Cells*, and those
 Do into them their *Nectar-drops* dispose:
 Until the greedy *Gardner* brought his smoke,
 And, for the work, did all the *Workmen* choke.

Lo here, Frail Mortals may fit *Emblems* see
Of their great *Toil*, and greater *Vanitie*.

8 They weary out their *Brain*, their *Strength*, their *Time*,
While some to *Arts*, and some to *Honors* climb :
They search *Earth's* Bowels, cross the roaring *Seas*,
Mortgage their *Souls*, and forfeit all their *Ease*,
Grudge Night her sleep, and lengthen out the *Day*,
To fat these *Bags*, and cram those *Chests* with *Clay* :
They rack and charm each *Creature*, to explore
Some latent *Quintessence*, not known before :
Torture, and squeez out all its Juice and Blood,
To try if they can now finde out that *GOOD*
Which *Solomon* despair'd of : But at last
On the same shore of *Vanity* are cast ;
The *Spade* stops their Career of *Pride* and *Lust*,
And calls them from their *Clay* unto their *Dust*.
Leave off your *Circles*, *Archimede* ; away,
The *King of Terror* calls, and will not stay :
Miser, kiss all your *Bags*, and then lie down ;
Scholar, your *Books* ; *Monarch*, yeeld up your *Crown* ;

Give

Give way *Wealth, Honor, Arts, Thrones*; back, mak^c
That these *pale Souls* may come unto their doom.

Now shew *vain men* the fruit of all that pain,
Which in the end nothing but *Loss* did gain :

Compute your *Lives*, and all your *Hours* up cast,
Lo here's the *Total Sum* of All at last,

I rose up early, sate up late, to know
As much as *Men*, as *Tongues*, as *Books* could shew :
I toil'd to search all *Science*, and all *Art*,
But died *Ignorant* of mine own *Heart*.

I got great *Honor*, and my *Fame* did stream
As far as doth the *Mornings* shining Beam;
My *Name* into a *Page* of *Titles* swell'd,
My *Head* a *Crown*, mine *Hand* a *Scepter* held :
Ador'd without, but *shameful* just within;
Adorn'd with *Titles*, but defil'd with *Sin*. (cost,

With anxious thoughts, with saddest cares and
I gain'd these *Lordships*, and this *Soul* I lost :
My greedy *Heir* now hovers o'r my self,
I purchas'd *Land* for him, *Hell* for my self.

Go on you *Nobler Brains*, and fill your sight
 As full of *Learning*, as the *Sun's* of light;
 Expand your *Souls* to *Truth*, as wide as *Day*,
 Know all that *Men*, know all that *Angels* say:
 Write *Shops* of *Volumns*, and let every *Book*
 Be fill'd with lustre, as was *Moses* look.
 Yet know, all this is but a better kind
 Of *sublime Vanity*, and more refin'd:
 Except a *Saving Knowledge*, crown the rest,
Devils know more, and yet shall ne'r be blest.

Go on *Ambitious Worms*, yet, yet aspire,
 Lay a sure *Scene*, how you may yet rise higher:
 March forward *Macedonian Horn*, adde on
Gaza to *Tyre*, *Indies* to *Babylon*;
 Make *Stirrups* of the peoples *Backs* and *Bones*,
 Climb up by them to *Diadems* and *Thrones*:
 Thy *Crowns* are all but *Grass*; thine was the *toil*,
 Thy *Captains* come, and they divide the *spoil*:
 Except one *Heavenly Crown*, crown all the rest,
Devils are *Potentates*, and yet not blest.

Go on base Dunghil-souls, heap Gold as Myre;
 Sweep Silver as the Dust, emulate Tyre,
 Fill every Ware-house, purchase every Field,
 Adde House to House, *Pelion* on *Ossa* build;
 Get *Mida's* Vote, to transubstantiate
 Where'r you please all into Golden Plate;
 Build wider Barns, sing *requiem* to your Heart,
 Feel your Wealths pleasures onely, not their smart;
 Except his Riches, who for us was poor, *S*
 Do sweeten those which mortals so adore;
 Except sublimer Wealth, crown all the rest,
 Devils have Nobler Treasures, yet not blest.

Cease then from vain Delights, and set your minde
 That solid and enduring GOOD to finde,
 Which sweetens Life and Death, which will increase
 On an immortal Soul, immortal Peace;
 Which will replenish and advance you higher
 Than ere your own Ambition could aspire.
 Fear your Great Maker with a Childlike awe,
 Believe his Grace, love and obey his Law:

This

This is *The Total work of Man*, and this
Will crown you here with *Peace*, & there with *Bliss*.

Be kinde unto your selves ; believe, and try :
If not, go on, fill up your Lusts, and die.

Sing peace unto your selves : 'Twill once be known
Whose word shall stand, *your Judges*, or *your own*.

Crown thee with Rose-buds, satiate thine eyes,
Glut every Sense with her own *vanities* :

Melt into Pleasures, until that which *Lust*
Did not before consume, rot in the Dust :

The *Thrones* are set, the *Books* will strait be read,
Hell will her *Souls*, and *Graves* give up their dead ;
Then there will be, (and the time is not far,)

Fire on the *Bench*, and *Stubble* at the *Bar*.

○ *Sinners*, ruminatè these thoughts agen,
You have been *Beast* enough, at last be *Men*.
Christ yet intreats, but if you will not turn,
Where *Grace* doth not convert, there *Fire* will burn.

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THE
VANITIE
OF THE
CREATURE.

ECCLESIASTES 1.14.

*I have scene all the workes that
are done under the Sunne, and
Behold, All is Vanitie and
Vexation of Spirit.*



O have a selfe-suffici-
encie in being and o-
peration, and to bee
unsubordinate to any
further End above
himself, as it is utterly repugnant to
the Condition of a Creature, so a-
mongst the rest to *Man* especially;
who besides the limitednesse of his
A 2 nature,

§ I.

nature, as he is a *Creature*, hath contracted much deficiency, and deformitie as he is a *Sinner*. God never made him to be an End unto himselfe, to be the Center of his owne motions, or to bee happy onely by reflection on his owne excellencies. Something stil there is without him unto which he moves, and from whence God hath appointed that he should reape either preservation in, or advancement and perfection unto his nature. What that is upon which the desires of man ought to fixe as his Rest and End, is the maine discoverie that the Wise-man makes in this Booke. And he doth it by an historicall and penitentiall review of his former enquiries: from whence he states the point in Two maine Conclusions. The first, the *Creatures Insufficiency*, in the beginning of the Booke, *Vanity of Vanities, All is Vanitie*. The second, *Mans duty to God*, and Gods All-sufficiencie unto man, in the End of the Booke, *Let us heare the Conclusion*

tion of the whole matter, Feare God, and keepe his Commandements, for this is *Totum hominis*, the whole Dutie, the whole End, the whole Happinesse of Man. The former of these two, namely the In-sufficiency of the Creature to satiate the desires, and quiet the motions of the soule of man, is the point I am now to speake of, out of these words.

Eccles. 12.
13.

§ 2.

For understanding whereof, wee must know that it was not God in the Creation, but sinne and the curse which attended it, that brought this Vanitie and Vexation upon the Creature. God made every thing in it selfe very good, and therefore very fit for the desires of man some way or other to take satisfaction from. As prickes, and quavers, and rests in Musicke serve in their order to commend the cunning of the Artist, and to delight the Eare of the hearer, as well as more perfect notes: so the meanest of the Creatures were at first filled with so much goodnesse, as did not one-

Rom. 8. 20.
22.

Rom. 3. 23.

§ 3.

ly declare the glory of God, but in their ranke likewise minister content to the minde of man. It was the sin of man that fil'd the creature with vanity, & it is the vanity of the Creature, that fills the soule of man with Vexation. As sin makes man come short of glory, w^{ch} is the rest of the soule in the fruition of God in himselfe; so doth it make him come short of Contentation too, which is the rest of the Soule in the fruition of God in his Creatures. Sinne tooke away Gods favour from the soule, and his Blessing from the Creature, It put bitterness into the Soule, that it cannot relish the Creature, and it put Vanity into the creature, that it cannot nourish nor satisfie the Soule.

The Desires of the Soule can never be satisfied with any Good, till they finde in it these two qualities or relations, wherein indeed the formality of Goodnesse doth consist; namely, *Proportion* and *Proportionality*. First, nothing can satisfie the desires of the Soule till it beares

convenience and fitnesse thereunto; for it is with the minde as with the body, the richest attire that is, if it bee either too loose or too streight, however it may please a mans pride must needs offend his body. Now nothing is Proportionable to the minde of man, but that which hath reference unto it as it is a Spirituall Soule. For though a man have the same sensitive appetites about him which wee finde in beasts; yet, in as much as that appetite was in man created subordinate unto reason, and obedient to the Spirit; the case is plaine, that it can never be fully satisfied with its object, unlesse that likewise bee subordinate, and linked to the Object of the superior faculty, which is God. So then the Creature can never bee Proportionable to the Soule of man, til it bring God along with it. So long as it is empty of God, so long must it needs be full of *Vanitie* and *Vexation*.

But now it is not sufficient that there be *Proportion*, unlesse withall

therebee *Propriety*. For God is a *Proportionable Good* unto the nature of Divels as well as of men or good Angels, yet no good comes by that unto them, because hee is none of their God, they have no interest in him, they have no union unto him. Wealth is as commensurate unto the minde and occasions of a begger as of a Prince; yet the goodnesse and comfort of it extends not unto him, because he hath no propriety unto any. Now sinne hath taken away the Propriety which wee have in Good, hath unlinked that golden chaine, whereby the Creature was joyned unto God, and God with the Creature came along unto the minde of man. So that till wee can recover this Union, and make up this breach againe, it is impossible for the Soule of man to receive any satisfaction from the Creature alone. Though a man may have the possession of it, as a *Naked Creature*, yet not the fruition of it, as a *Good Creature*.
For

For *Good the Creature* is not unto any but by vertue of the blessing and Word accompanying it. And man naturally hath no right unto the Blessing of the Creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing as well of this as of the other life. And God is not in his favour reconciled unto us, nor reunited by his Blessing unto the Creature, but onely in and through Christ. So then the minde of a man is fully and onely satisfied with the Creature, when it finds *God and Christ* together in it: God making the Creature sutable to our inferiour desires, and Christ making both God and the Creature ours; *God giving Proportion*, and *Christ giving Propriety*.

These things thus explained, let us now consider the *Insufficiencie* of the Creature to conferre, and the *Unsatisfiablenesse* of the flesh to receive, any solid or reall satisfaction from any of the workes which are

A 5 done

§ 4.

done under the Sunne. Man is naturally a proud Creature, of high projects, of unbounded desires, ever framing to himselfe I know not what imaginary and phantastically felicities, which have no more proportion unto reall and true contentment, than a king on a stage to a king on a throne, than the houses which children make of cards, unto a princes palace. Ever since the fall of *Adam* hee hath an itch in him to be a god within himselfe, the fountaine of his owne goodnesse, the contriver of his owne sufficiency; loth hee is to goe beyond himselfe, or what hee thinkes properly his owne, for that in which hee resolveth to place his rest. But alas, after hee had toil'd out his heart, and wasted his spirits, in the most exact inventions that the Creature could minister unto him, *Salomon* here, the most experienc'd for enquirie, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many
yeares

yeares sifting out the finest flower, and torturing nature to extract the most exquisite spirits, and purest quintessence, which the varieties of the Creatures could afford, at last pronounced of them all, That they are *Vanity and Vexation of Spirit*: Like thornes, in their gathering they pricke, that is their *Vexation*, and in their burning they suddenly blaze and waste away, that is their *Vanitie*. Vanitie in their duration, fraile and perishable things; and Vexation in their enjoyment, they nothing but molest and disquiet the heart. *The eye sayth Salomon, is not satisfied with seeing, nor the eare with hearing*: Notwithstanding they bee the wisest of all the senses, can take in more abundance with lesse satiety, and serve more immediately for the supplies of the reasonable Soule, yet a mans eye-strings may even crack with vehemency of poring, his ears may bee filled with all the varietie of the most exquisite sounds and harmonies, and lectures
in

in the world, and yet still his Soule within him bee as greedy to see and heare more as it was at first. Who would have thought that the favour of a Prince, the adoration of the people, the most conspicuous honours of the Court, the liberty of utterly destroying his most bitter adversaries, the sway of the sterne and universall negotiations of state, the concurrency of all the happinesse, that wealth, or honour, or intimatenesse with the Prince, or Deity with the people, or extremity of luxurie could affoord, would possibly have left any roome or nooke in the heart of *Haman* for discontent? And yet do but observe, how the want of one Iewes knee (who dares not give Divine Worship to any but his Lord) blasts all his other glories, brings a dampe upon all his other delights, makes his head hang downe, and his mirth wither: so little leaven was able to sowre all the Queenes banquet, and the Kings favour. *Ahab* was a king,
in

in whom therefore wee may justly expect a confluence of all the happinesse which his dominions could afford; a man that built whole cities and dwelt in Ivorie Palaces, and yet the want of one poore Vineyard of *Naboth* brings such a heavinessse of heart, such a deadnesse of countenance on so great a person, as seemed in the judgement of *Iezabel* farre unbecoming the honour and distance of a prince. Nay *Salomon*, a man every way more a king both in the minde and in the state of a king than *Abab*, a man that did not use the Creature with a sensuall, but with a criticall fruition, *To finde out that good which God had given men under the Sunne*, and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, forraine supplies, roiall visits, noble confederacies, as that in him was the pattern of a compleat Prince beyond all the plat-formes and Idea's of *Plato* and *Xenophon*; even hee was never
able

able to repose his heart upon any or all these things together, till hee brings in the feare of the Lord for the close of all. Lastly, looke on the people of Israel; God had delivered them from a bitter thraldome, had divided the sea before them, and destroyed their enemies behinde them, had given them bread from heaven, and fed them with Angels food, had commanded the rocke to satisfie their thirst, and made the Canaanites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetnesse of his mercies, besides the assurance of great promises to bee performed in the holy land: and yet in the midst of all this wee finde nothing but murmuring and repining. God had given them meat for their faith, but they must have meat for their lust too; it was not enough that God shewed them mercies, unlesse his mercies were dressed up and fitted to their palate,
They

They tempted God, and limited the holy one of Israel, saith the Prophet. So infinitely unsatisfiable is the fleshly heart of man either with mercies or miracles, that bring nothing but the Creatures to it.

The ground whereof is the *Vast disproportion* which is between the Creature and the Soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The Soule of man is a substance of unbounded desires : and that will easily appeare if wee consider him in any estate, either *Created or Corrupted*. In his *Created estate* he was made with a soule capable of more glory, than the whole earth or all the frame of nature, though changed into one Paradise, could have afforded him: for he was fitted unto so much honour as an infinite and everlasting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacity of a thing,
unto

Psal. 78.

41.

§ 5.

unto which he did not withall implant such motions and desires in that Creature, as should bee somewhat suteable to that capacitie, and which might (if they had beene preserved intire) have brought man to the fruition of that Good which he desired. For notwithstanding it be true that the Glory of God cannot be attain'd unto by the vertue of any action which man either can, or ever could have performed : yet God was pleased out of *Mercy*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promise him a supernaturall reward. And this, I say, was even then out of mercy ; in as much as *Adams* legall obedience of works could no more in any vertue of its owne, but onely in Godsmercifull contract and acceptance, merit everlasting life, than our Evangelical Obedience of faith can now. Onely the difference
betweene

betweene the mercie of the first and second Covenant (and it is a great difference) is this. God did out of mercy propose Salvation unto *Adam* as an infinite Reward of such a finite obedience, as *Adam* was able by his owne created abilities to have performed. As if a man should give a Day-labourer a hundred pound for his dayes worke, which performe indeed hee did by his owne strength, but yet did not merit the thousandth part of that wages which hee receives : But Gods mercy unto us is this, That he is pleased to bestow upon us not onely the reward, but the worke and merit which procured the reward, that hee is pleased in us to reward another mans worke, even the worke of Christ our head : as if when one onely Captaine had by his wisdom discomfited and defeated an enemy, the Prince notwithstanding should reward his alone service, with the advancement of the whole armie which he led.

led. But this by the way. Certaine in the meane time it is, that God created man with such capacities and desires, as could not be limited with any or all the excellencies of his fellow and finite Creatures.

Nay, looke even upon *Corrupted nature*, and yet there we shall still discover this restlesnesse of the minde of man, though in an evill way, to promote it selfe: whence arise distractions of heart, thoughts for to morrow, roving and inquiries of the Soule after infinite varieties of earthly things, swarmes of lust, sparkles of endlesse thoughts those secret flowings, and ebbs, and tempests, and estuations of that sea of corruption in the heart of man, but because it can never finde any thing on which to rest, or that hath roome enough to entertaine so ample and so endlesse a guest? Let us then looke a little into the particulars of that great disproportion and Insufficiency of any or all the Creatures

tures under the Sunne, to make up
an adequate and suteable Happi-
nesse for the Soule of man.

Salomon here expresseth it in
two words, *Vanity* and *Vexation*.
§ 6. From the first of these wee may ob-
serve a *threefold disproportion* be-
tween the Soule and the Creatures.
First, in regard of their *nature and*
worth, they are base in comparison
of the *Soule* of man: When *Da-*
vid would shew the infinit distance
betweene God and Man in power
and strength, hee expresseth the
basenesse of man by his vanity, To
be laied in the ballance, *they are al-*
together lighter than vanitie, *Psalm.*
62.9. And surely, if we weigh the
Soule of man and all the Creatures
under the Sunne together, wee shall
finde them lighter than Vanitie it
selfe. All the goodnesse and ho-
nour of the Creature ariseth from
one of these *Two grounds*; either
from mans coyning or from Gods, ei-
ther from *Opinion* imposed upon
them by men, or from some *Reall*
qualities,

qualities, which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, not from their owne qualities, but from humane institution or from some difficulties that attend them, or from some other outward Imposition. When a man gives money for meat, wee must not thinke there is any naturall proportion of worth betweene a peece of silver and a peece of flesh; for that worth which is in the meat is its owne, whereas that which is in the money is by humane appointment. The like wee may say for great titles of honour and secular degrees, though they bring authoritie, distance, reverence with them from other men, yet notwithstanding they do not of themselves, by any proper vertue of their owne, put any solid and fundamentall merit into the man himselfe. Honour is but the raising of the rate and value of a man, it carries

es nothing of substance necessarily
long with it; as in raising the va-
luation of gold from twenty shil-
lings, to twenty two, the matter is
the same, onely the estimation dif-
ferent. It is in the power of the
King to raise a man out of prison
like *Ioseph*, and give him the next
place unto himself. Now this then is
plain argument of the great base-
nesse of any of these things in com-
parison of the Soule of man, and
by consequence of their great disa-
bility to satisfie the same: for can a
man make any thing equall to
himselfe? Can a man advance a
peece of gold or silver into a rea-
sonable, a spirituall, an eternall sub-
stance? A man may make himselfe
like these things, he may debase him-
selfe into the vilenesse of an Idoll,
They that make thems are like unto
them: hee may undervalue and un-
coyne himselfe, blot out Gods I-
mage and inscription, and write in
the image and inscription of earth
and Satan, he may turne himselfe
into

into brasse, and iron, and reprobate silver; as the Prophet speakes; but never can any man raise the Creatures by all his estimations to the worth of a man: wee cannot so much as change the colour of a haire, or adde a cubite to our stature, much lesse can wee make any thing of equall worth with our whole selves. Wee reade indeed of some which have sold the righteous, and that at no great rate neither, for a *paire of shoes*. *Joel 3. 6.* *Amos 2. 6.* But wee see there how much the Lord abhorred that detestable fact, and recompenc'd it upon the necke of the oppressors. How many men are there still that set greater rates upon their owne profits or liberties, or preferments, or secular accommodations, than on the soules of men, whose perdition is oftentimes the price of their advancements? But yet still Saint *Pauls* rule must hold, *For meat destroy not the worke of God,* for money betray not the bloud of *Christ*,
destroy

Rom. 14.
15. 20.

destroy not him with thy meat,
with thy dignities, with thy pre-
ferments, for whom Christ died.
Wee were not redeemed with sil-
ver and gold from our vaine Con-
versation, saith the Apostle, *1. Pet.*
1.18. and therefore these things are
of too base a nature to be put into
the ballance with the souls of men;
and that man infinitely undervalues
the worke of God, the image of
God, the blood of God, who for
so base a purchase as monie, or pre-
ferment, or any earthly and vaine-
glorious respect doth either hazard
his owne, or betray the soules of o-
thers commended to him.

And therefore this should teach
all those upon whom the Lord
hath bestowed a greater portion of
this opinionative felicitie, I meane,
of mony, honour, reputation, or the
like; First, *not to Trust* in uncertaine
Riches, not to relye upon a founda-
tion of their owne laying for matter
of Satisfaction to their Soule, nor to
boast in the multitude of their ri-
ches,

§ 7.

ches, as the Prophet speakes, *Psal.* 49. 6. (for that is certainly one great effect of the Deceitfulness of Riches, spoken of *Magth.* 13. 22. to perswade the Soule that there is more in them than indeed there is) and the Psalmist gives an excellent reason in the same place, *No man can by any meanes redeeme his brother, nor give to God a ransom for him, for the redemption of their Soule is pretious.*

§ 8.

And secondly, it may teach them as not to trust, so *not to swell* with these things neither. It is an argument of their windiness and emptiness that they are apt to make men swell: whereas if they cannot change a haire of a mans head, nor adde an inch to his stature, they can much lesse make an accession of the least dramme of merit, or real value to the owners of them. And surely if men could seriously consider, That they are still members of the same common body, and that of a twofold body, a civill and a mysticall

myfticall body, and that though they haply may be the more honorable parts in one body, yet in the other they may bee the leffe honorable; that the poore whom they despise may in *Christs* body have a higher roomethan they (as the *Apottle* saith, *Hath not God chosen the poore in this world, Rich in saith, I am. 2. 5.*) I say, if men could compare things rightly together, and consider that they are but the greater Letters in the same Volume, and the poore the smaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never suffer the Tympanic and inflation of pride or superciliousnesse, of selfe-attributions, or contempt of their meaner brethren to prevaile within them. Wee see in the naturall body, though the head have a Hat on of so many shillings price, and the foot a shooe of not halfe so many pence, yet the head doth not therefore despise the

B

foot.

*Ex eodem
utero ignorantie.
Tert.*

^a Tit. 1. 4.
blude ver. 3
^c Gal. 6. 16
Phil. 3. 16
^d Ephes.
4. 4.

foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be among men, though God hath given thee an Eminent station in the body, cleath'd thee with purple and scarlet, and hath set thy poore neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himselfe with leather, yet you are still members of the same common body, animated with the same spirit of Christ, moulded out of the same dirt, appointed for the same inheritance, borne out of the same wombe of natural blindness, partakers of the same great and precious promises, there was not one price for the Soule of the poore man, and another for the rich, there is not one Table for *Christ's* meaner guests, and another for his greater, but the faith is a ^a Common faith, the salvation a ^b Common salvation, the ^c rule a Common rule, the ^d hope a Common hope, one

one Lord, and one Spirit, and one Baptisme, and one God and Father of all; and ^e One foundation, and ^f One house; and therefore wee ought to have ^g Care and Compassion one of another.

Secondly, consider that Goodnesse and value which is fix'd to the being of the Creature, implanted in it by God and the institution of nature, and even thus wee shall finde them absolutely unable to satisfie the desires of the reasonable and spirituall Soule. God is the Lord of all the Creatures, they are but as his severall monies, hee coyned them all. So much then of his Image as any Creature hath in it, so much value and worth it carries. Now God hath more communicated himselfe unto man, than unto any other Creature; in his Creation wee finde man made after the ^h similitude of God, and in his restauration wee finde God made after the ⁱ similitude of man, and man once againe after the ^k si-

B 2

mili-

^e 1. Cor. 3.

11.

^f Ephes.

2. 19.

Eph. 3. 15.

1. Tim. 3.

15.

^g 1 Cor.

12. 25.

§ 9.

^h Gen. 1.

27.

ⁱ 1. Tim.

3. 16.

Rom. 8. 3.

^k Ephes.

4. 24.

Col. 3. 10.

Matth. 16.
26.

multitude of God. And now it is needlesse to search out the worth of the Creature. Our Saviour will decide the point, *What shall a man gaine though hee winne the whole world, and lose his owne Soule, or what shall a man give in exchange for his Soule?* To which of the Creatures sayd God at any time, Let us create it after our image? of which of the Angels said Hee at any time, Let us restore them to our Image againe? There is no Creature in heaven or earth, which is recompence enough for the losse of a Soule. Can a man carry the world into hell with him to bribe the flames, or corrupt his tormentors? No, saith the Psalmist, *His glory shall not descend after him.* Psal. 49. 17. But can hee buy out his pardon before hee comes thither? no neither, *the Redemption of a Soule is more precious,* vers. 8. Wee know the Apostle counts all things Dung, *Phil. 3. 8.* and will God take Dung in exchange for a Soule? Certainly, Beloved, when

a man can sow grace in the furrowes of the field, when he can fill his barnes with glory, when hee can get bagges full of Salvation, when hee can plow up Heaven out of the Earth, and extract God out of the Creatures, then he may bee able to finde that in them which shall satisfie his desires. But till then, let a man have all the exquisitest curiosities of Nature heaped into one vessell, let him be moulded out of the most delicate ingredients, and noblest principles that the World can contribute, let there bee in his body a concurrence of all beaurie and feature, in his nature an Eminence of all sweetness and ingenuity, in his minde a conspiracy of the politest, and most choice varieties of all kinde of learning, yet still the spirit of that man is no whit more valuable & precious, no whit more proportionable to Eternall Happinesse, than the Soule of a poore and illiterate begger. Difference indeed there is,

and that iustly to bee made betweene them in the eyes of men, which difference is to expire within a few yeares: and then after the dust of the beautifull and deformed, of the learned and ignorant, of the honourable and base are promiscuously intermingled, and death hath equalled all, then at last there will come a day when all mankind shall bee summoned naked, without difference of degrees before the same tribunall: when the Crowns of Kings and the shackles of prisoners, when the robes of Princes and the ragges of Beggars, when the Gallants braverie and the Peasants russet, and the Statists policie, and the Courtiers luxurie, and the Scho'ars curiosity shall be all laied aside: when all men shall bee reduced unto an equall plea, and without respect of persons shall bee doomed according to their workes: when *Nero* the persecuting Emperour shall be throwne to Hell, and *Paul* the per-

persecuted Apostles shall shine in glory, when the learned Scribes and Pharisees shall gnash their teeth, and the ignorant, and as they terme them, cursed people, shall see their Saviour : when the proud Antichristian Prelates, that dy'd their robes in the blood of the Saints shall bee hurried to damnation, and the poore despised martyrs whom they persecuted shall wash their feet in the blood of their enemies : when those pintoes, and formalities, and cuts, and fashions, and distances, and complements, which are now the darling finnes of the upper end of the World, shall bee proved to have beene nothing else but well-acted vanities : when the pride, luxurie, riot, swaggering, interlarded and complementall oathes, nice and quaint lasciviousnesse, new invented courtships and adorations of beauty, the so much studied and admired finnes of the gallantrie of the world, shall bee pronounced out of

the mouth of God himselfe to have been nothing else but glittering abominations; when the adulterating of wares, the counterfeiting of lights, the double weight and false measures, the courteous equivocations of men greedy of gain, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquitie and selfe-deceivings: when the curious subtilties of more choice wits, the knot-tie questions, and vaine strife of words, the disputes of reason, the variety of reading, the very circle of generall and secular learning, pursued with so much eagerneffe by the more ingenious spirits of the world, shall bee all pronounced but the thinne cobwebs and vanishing delicacies of a better tempered prophanenesse; and lastly, when that poore despised profession of the power of Christianitie, a trembling at the Word of God, a scrupulous forbearance not of oathes on-ly.

ly, but of idle words, a tenderneſſe
and aptneſſe to bleed at the touch
of any ſinne, a boldneſſe to
withſtand the corruptions of the
times, a conſcience of but the ap-
pearances of evill, a walking
mournfully and humbly before
God, a heroicall reſolution to bee
ſtrict and circumſpect, to walke in
an exact and geometricall holineſſe
in the middeſt of a crooked and
perverſe generation, the ſo much
conclamated and ſcorned peeviſh-
neſſe of a few ſilly, unpoliticke, un-
regarded hypocrites as the world
eſteemes them, ſhall in good ear-
neſt from the mouth of God him-
ſelfe bee declared to have bene
the true narrow way which leadeth
to ſalvation, and the enemies there-
of ſhall, when it is too late, bee
driven to that desperat and ſhame-
full confeſſion, *Wee fooles counted
their life madneſſe, and their end to
have been without honour; but now
they now reckoned amongſt the
Saints, and have their portion*
C 5. *with*

§ 10.

Ier. 16. 19.

with the Almighty?

A second branch of the disproportion between the soule of man and the Creatures, arising from the *Vanitie* thereof, is their *Deadnesse*, *unprofitablenesse*, *inefficacie* by any inward vertue of their owne to convey or preserve life in the Soule. Happiness in the Scripture-phrase is called *Life*, consisting in a Communion with God in his Holinesse and glory. Nothing then can truly bee a prop to hold up the Soule, which cannot either preserve that life which it hath, or convey unto it that which it hath not. Charge those, sayth the Apostle, that are rich in this World, that they bee not high minded, neither trust in *uncertaine Riches*, but in the *living God*, 1 Tim. 6. 17. hee opposeth the life of God to the *vanitie* and *uncertainety*, the word is, to the *Inevitance of Riches*, whereby a man can never demonstrate to himselfe or others the

cer-

certainie or happinesse of his life. The like opposition wee shall find excellently expressed in the Prophet *Jeremie*, *My people have committed two evils, they have forsaken mee the Fountaine of living water, and have hewed them out Cisterns, broken Cisterns that can hold no water. Ier. 2. 13.* That is, my people are willing to attribute the blessings they enjoy, and to sue for more, rather unto any cause than unto mee the Lord. *She did not know*, saith the Lord elsewhere, *That I gave her her corn and her wine, and multiplied her silver and gold, &c. But said of them, these are my rewards which my Lovers have given mee.* But saith the Lord, so long as they trusted mee, they rested upon a sure fountaine that would never faile them; with thee saith the Psalmist, is the *Fountaine of life* : and so saith the Apostle too, *Let your conversation bee without covetousnesse*, that is, Doe not make an Idoll

Hos 2. 5. 12

Psal 36. 7. 9.

Math. 13.
22.

Prov. 30. 8.

Heb. 13. 5.

Act. 13. 34

Idoll of the Creature, doe not heape vessels full of monie together, and then thinke that you are all sure; the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but saith hee, Let your conversation bee with contentment, consider that what you have is the *dimensum*, the portion which God hath allotted you, that food which hee findeth most convenient for you; hee knowes that more would but cloy you with a surfet of pride or worldlinesse, that you have not wisdom, humilitie, faith, heavenly mindednesse enough to concoct a more plenti- full estate; and therefore receive your portion from him, trust his wisdom and care over you, *For he hath said, I will not faile thee nor forsake thee.* Well then, saith the Lord, so long as they rested on mee, they rested upon a sure supply (All his mercies are *sure mercies*) upon a *Fountaine* which would

would never fayle them: But when once they forsake mee, and will not trust their lives in my keeping, but with the Prodigall will have their portion in their owne hands, their water in their owne *Cisternes*, their pits prove unto them but like *Iobs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relyed upon them. And so I finde the Prophets assuring us that *Israel* which put so much confidence in the carnall policies of *Ieroboam* for preserving the kingdome of the ten Tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wisdom, and to bee *ashamed of Bethel their confidence*. Briefely then for that place, there are two excellent things intimated in those two words of *Cisternes* and *Broken Cisternes*: First, the wealth and honour which men get not from thee Lord, but by carnall dependencies, are but *Cisternes*

at

Iob. 6. 15.

1. King. 12. 26.

*Ier. 48. 13.
Esa. 30. 3.
Esa. 20. 5.*

at the best, and in that respect they have an evill quality in them, they are like dead water, apt to putrefie and corrupt; being cut off from the influence of God the Fountaine of life, they have no savour nor sweetnesse in them. Besides, they are *Broken Cisterns* too, as they have much mud and rottennesse in them, so they are full of chinkes, at which whatever is cleare and sweet runnes away, and nothing but dregges remaine behinde. The worldly pleasures which men enjoy, their youthfull vigour that carried them with delight and furie to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good-fellowship, with a storme of sicknessesse, or at farthest a winter of age blowes all away, and then when the fruit is gone, there remains nothing but the diseases of it behinde, which their surfeit had begotten, a conscience-worme to torment the soule.

Thus

Thus the life which we fetch from the Cisterne is a *vanishing life*, there is still, after the use of it, lesse left behinde than there was before: but the life which wee fetch from the fountaine is a fixed, an *Abiding life*, as S. *John* speakes, or, as our Saviour calls it, a *Life that Abounds*, like the pumping of water out of a fountaine, the more it is drawn, the faster it comes.

We grant indeed, that the Lord, beeing the Fountaine of life, doth allow the Creature in regard of life temporall some subordinate operation and concurrence in the worke of preserving life in us. But wee must also remember, That the Creatures are but *Gods Instruments* in that respect: and that not as servants are to their masters, Living instruments, able to worke without concurrence of the superiour cause; but *Dead Instruments*, and therefore must never bee separated from the *Principall*. Let God subduct from them that concurrence
of

§ II.

1. Ioh. 3. 15

Ioh. 10. 10

of his owne which actuates and applies them to their severall services, and all the Creatures in the world are no more able to preserve the body or to comfort the minde, than an axe and a hammer and those other dead instruments are able by themselves alone to erect some stately edifice. It is not the corne or the flowre, but the staffe of bread which supports the life, and that is not any thing that comes out of the earth, but something which comes downe from heaven, even the blessing which sanctifies the Creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth. The Creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. As soone as Christ had cursed the Figge-tree, it presently withered and dried up *ex pice, from the roots*; to shew that it was not the root alone, but the blessing of Christ which

Mark. x i.
20.

which did support the figge-tree. The Creatures of themselves are *indifferent to contrary operations*, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire licked up the instruments of the persecution. Fire came downe from Heayen to destroy Sodome, and fire came downe from heaven to advance *Elias*; the same sea a Sanctuary unto Israel and a Grave unto *Egypt*; *Jonah* had been drowned if hee had not been devoured, the latter destruction was a deliverance from the former, and the ravine of the fish a refuge from the rage of the Sea: pulse kept *Daniel* in good liking, which the meat of the Kings table could not doe in the other children: for indeed *Life is not a thing meereley naturall, but of promise*, as the Apostle speaks; Let the promise be removed, & however a wicked man lives as well as a righteous man, yet his life

is

1. Tim. 4. 8.

2. Tim. 1. 1

Habac. 2. 13

is indeed but a breathing death, only the cramming of him to a day of slaughter : When the blessing of God is once subdued, *though men labour in the very fire*, turne their vitall heat with extremitie of paines into a very flame, yet the close of all their labour will prove nothing but *Vanitie*, as the Prophet speakes. Wee should therefore pray unto God that we may live not onely by the Creature, but by the Word which sanctifieth the Creature, that wee may not leane upon our substance, but upon Gods promises, that wee may not live by that which wee have onely, but by that which wee hope for, and may still finde God accompanying his owne blessings unto our Soule.

§ 12.

But here the vanity and wickednesse of many worldly men is justly to bee reprov'd, who *Rest on the Creature* as on the onely staffe and comfort of their life, who count it their principall joy when their

corne.

corne and wine, and oyle encrease, who magnifie their owne arts, sacrifice to their owne net and drag (which is the *Idolatrie of Covetousnesse*, so often spoken of by the Apostle, when all the trust and hope, and glory, and rejoycing which men have is in the Creature, and not in God.) They boast, sayeth the Psalmist, in the multitude of their Riches. Nay, so much sottishnesse there is in the nature of man, and so much sophistrie in the Creature, that the proud soole in the Gospell from the greatnesse of his wealth concludes *the length of his life, Thou hast much laid up for many yeares; and the certaintie of his mirth and pleasure, Take shine ease, eat, drinke, and bee merrý. Their inward thought is, that their houses shall endure for ever, and their dwelling places to all generations.* And David himselfe was overtaken with this folly, *I (sayd in my prosperity, I shall never bee moved.* Yea so much seed is there of pride in

Habac. 1.
15. 16.
Ephes. 5. 5.
Col. 3. 5.

Psalm. 49. 6

Luk. 12. 19.

Psalm. 49. 11
Psalm. 10. 6

*Vid. Brissō.
de Regno
Pers. l. 1.
p. 8. 14.*

Zeph. 2. 15.

in the heart of man, and so much
heate (as I may so speake) and vi-
gour in the Creature to quicken it,
as that men are apt to *Deifie them-
selves* in the reflexion on their own
greatnesse, and to *deifie any thing
els* which contributes to the enlarge-
ment of their ambitious purposes.
The greatnesse of the Persian Em-
perors made them all usurpe religi-
ous worship from their subjects.
The like insolence wee finde in the
Babylonish Monarchs, they exal-
ted themselves above the height of
the clouds, and made themselves
equall to the most High. *Esaï. 14.*
*14. yea their pride made them for-
get any God save themselves, I saw,
and there is none besides me, Isaï. 47.*
7, 8. It was the blasphemous arro-
gance of Tyrus the rich city, *I am a
God, I sit in the seat of God, I have
a heart like the heart of God, Ezek.*
28. 26. Neither are these the sinnes
of those times alone; the fountain
of them is in the nature, and the
fruits of them in the lives of those,
who

who dare not venture upon the words : For albeit men with their mouthes professe God, there is yet a bitter root of Atheisme and of Polutheisme in the mindes of men by nature which is mightily actuated by the abundance of earthly things. Where the treasure is, there is the heart, where the heart, there the happinesse, and where the happinesse, there the God.

Psal. 9. 20.

Mat. 6. 21.

§ 13.

Now worldly men put their trust in their riches, set their heart upon them, make them their strong city, and therefore no marvell if they bee their Idoll too. What is the reason why oftentimes we may observe rich and mighty men in the world to bee more impatient of the Word of God, more bitter scorers of the power of Religion, more fearefully given over to the pursuit of fleshly lusts and secular purposes, to vanity, vaine glory, ambition, revenge, fierce, implacable, bloody passions, brazen and boasting abominations, than

Psal. 49. 6.

Psal. 62. 10

Prov. 10. 15

Ier. 47. 2.

Obad.

vers. 3.

Psal. 17. 10

Psal. 10. 4. 5

Iob 20. 7.

15.

than other men, but because they have some secret opinion that there is not so great a distance bet weene God and them, as between God and other men; but because the abundance of worldly things hath brawned their heart, and fatted their conscience, and thickened their eyes against any feare, or faith, or notice at all of that supream dominion and impartiall revenge which the most powerfull and just God doth beare over all sinners, and against all sinne? What is the reason why many ordinary men drudge and moyle all the yeare long, thinke every houre in the Church so much time lost from their life, are not able to forbear their covetous practices on Gods owne Day, count any time of their life, any worke of their hand, any sheafe of their corne, any penny of their purse throwne quite away, even as so much bloud powr'd out of their veines, which is bestow'd on the worship of God,

and

and on the service of the Altar; but because men thinke that there is indeed more life in their money, and the fruits of their ground, than in their God or the promises of his Gospell? Else how could it possibly bee, if men did not in their hearts *make God a lyar*, as the Apostle speakes; that the Lord should professe so plainly, *from this day upward, since a stone hath bene layed of my house*, since you have put your selves to any charges for my worship, *I will surely blesse you*: and againe, *Bring all my tithes into my house, and prove me if I will not open the windowes of heaven, and powre a blessing upon you that there shall not bee room enough to hold it*: & againe, *He that hath pittie on the poore lendeth unto the Lord, and that which hee hath given, will hee pay him againe*: and againe, *If thou wilt hearken unto mee, and observe to doe all these things, then all these blessings shall come on thee and overtake thee, blessings in the Citie and*

1. Ioh. 5. 10

Hag. 2. 15.
19.

Mal. 3. 10

Prov. 19. 17

Deut. 28. 2.
14.

Mat. 23. 42

and in the field, &c. If men did in good earnest personally, and hypothetically, beleeve and embrace these divine truthes, How could it bee, that men should grudge Almighty God and his worship every farthing which hee requires from them of his owne gifts; that they should dare let the service and house of God lie dumb and naked; that they should shut up their bowels of compassion against their poore brethren, and in them venture to denie Christ himselfe a morsell of bread or a mite of money; that they should neglect the obedience, prophane the name, word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greedinesse of that gaine, which yet themselves, in their generall subscription to Gods truth, have confessed, will either never bee gotten, or at least never blessed, by such cursed courses? So prodigious a propertie is there in worldly things

things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. *I spake unto thee in thy prosperity, saith the Lord, but thou saidst, I will not heare. According to their pasture, sowere they filled, they were filled, and their heart was exalted, therefore have they forgotten mee. Take heed, least when thou hast eaten and art full, thine heart be lifted up, and thou forget the Lord thy God.* Therefore it is that wee reade of the Poore rich in faith, and of the Gospell preached to the poore, and revealed unto babes; because g^oness and abundance stops the care, and hardens the heart, and makes men stand at defiance with the simplicitie of the Gospell.

Ier. 22. 21

Hol. 13. 6.

Deut. 6. 10.

11, 12.

Deut. 8. 10

18.

Iam. 2. 5.

Matth. 11.

5. 25

§ 14.

Now then that wee may bee instructed how to use the Creature, as becommeth a *dead and impotent thing*, wee may make use of these few directions: first, have thine Eye ever upon the *Power of God*,
C which

πάλιν τὴν
 ἡμῶν ἐξο-
 μόν. δεσποτῆς
 αὐτῆς ἐξ ἐκ-
 Chrysoft.
 Hom. 2. ad
 pop. Antioch.

Hos. 9. 2.

Eccles. 6. 1.
 2.

which alone animateth and raiseth the Creature to that pitch of livelihood which is in it, and who alone hath infinite wayes to weaken the strongest, or to arme the weakest Creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheep and oxen as *Iob*, or *Nabal*; yet thou hast not the Lordship of the clouds, God can harden the heavens over thee, hee can send the mildew and canker into thy corne, the rot and murren into thy cattell; though thy barnes bee full of corn, and thy fats overflow with new wine, yet hee can breake the staffe of thy bread, that the flowre and the winepresse shall not feed thee; though thou have a house full of silver and gold, hee can put holes into every bagge, and chinkes into every Cisterne, that it shall all sinke away like a winter torrent. God can either deny thee a power and will to enjoy it, and this is as fore a disease as poverty it selfe: or else

else hee can take away thy strength that thou shalt not relish any of thy choicest delicates; hee can send a stone or a gowte that shall make thee willing to buy with all thy riches a poore and a dishonourable health; and, which is yet worst of all, he can open thy conscience, and let in upon thy Soule that Lyon which lies at the dore, amaze thee with the sight of thine owne sinnes, the historie of thine evill life, the experience of his terrors, the glimpses and preoccupations of hell, the evident presumptions of irreconciliation with him; the frenzie of *Cain*, the despaire of *Iudas*, the madnesse of *Achitophel*, the trembling of *Felix*, which will dampe all thy delights, and make all thy sweetest morsels as the white of an Egge; at which pinch, however now thou admire and adore thy thicke clay, thou wouldest count it the wisest bargaine thou did'st ever make, to give all thy goods to the poore, to goe bare-foot the

C 2 whole

*Quantum
libet dele-
ctant iacta-
tia divitia-
rum, & tu-
mor honoru
& vorago
popinarum,
& bella the-
atricorum,
&c. Aferunt
omnia sua
una feбри-
ula, & ad-
huc viven-
tibus totam
falsam bea-
titudinem
subtrahit;
remanet in-
anis & sau-
cia consci-
entia. Aug.
de Catechiz
Rud. c. 16.
Gen. 4. 7.*

whole day with the Prophet *Esa* to dresse thy meat with the dung of a man, as the Lord commanded the Prophet *Ezekiel*, to feed with *Mitchaiah* in a dungeon on bread of affliction and water of affliction for many yeares together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So utterly unable are all the Creatures in the world to give life, as that they cannot preserve it intire from forraine or Domesticke assaults, nor remove those dumps and pressures which do any way disquiet it.

§ 15.

1. Tim. 44.

Secondly, to remove this *naturall deadnesse* of the Creature, or rather to recompence it by the accession of a Blessing from God, use meanes to reduce it unto its primitive goodnesse. The Apostle shewes us the way; *Every Creature of God is good, being sanctified by the Word of God*
and

& by Prayer. In w^h place, because it is a text than which there are few places of Scripture that come more into dayly and generall use with all sorts of men, it will bee needfull to unfold; 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the word. 3. How wee are to sanctifie it to our selves by Prayer.

For the first, The Creature is then sanctified, when the curse and poison which sinne brought upon it is remooved, when wee can use the Creatures with a cleane conscience, and with assurance of a renewed and comfortable estate, in them. It is an Allusion to legall purifications and differences of meates, Levit. 11. No Creature is impure of it selfe, saith the Apostle, in its owne simple created nature: but in as much as the sinne of man forfeited all his interest in the Creature, because *eo ipso* a man is legally dead; and a condemned man is utterly deprived the right of any

§ 16.

ROB. 14. 14

Tit. I. 15.

Act. 10. 14.

worldly goods (nothing is his *ex iure*, but onely *ex largitate*) and in as much as the sinne of man hath made him, though not a sacrilegious intruder, yet a prophane abuser of the good things which remaine, partly by indirect procuring them, partly by despising the author of them, by mustering up Gods owne gifts against him in riot, luxurie, pride, uncleaneesse, earthly mindednesse, &c. hereby it comes to passe, that *to the uncleane all things are uncleane, because their mindes and consciences are defiled.* Now the whole creation being thus by the sinne of man uncleane, and by consequence unfitted for humane use, as Saint Peter intimates, *I never eat any thing common or uncleane,* it was therefore requisite that the Creature should have some Purification, before it was unto men allowed: Which was indeed legally done in the Ceremony, but really in the substance and body of the Ceremony by Christ, who hath

hath now unto us in their use, and will at last for themselves in their owne beeing, deliver the Creatures from that vanitie and malediction, unto which by reason of the sinne of man they were subjected, and fashion them unto *the glorious liberty of the Children of God*, make them fit palaces for the Saints to inhabite, or confer upon them a glory which shall bee in the proportion of their natures a sureable advancement unto them, as the glory of the Children of God shall bee unto them. The blood of Christ doth not onely renew and purifie the Soule and body of man, but washeth away the curse and dirt which adhereth to every Creature that man useth; doth not onely cleanse and sanctifie his Church, but reneweth all the Creatures; Behold, saith hee, *I make all things New*, and if any man bee in Christ, not onely hee is a new Creature, but saith the Apostle, *All things are become New*. Those men then who

Rom. 8, 20
21.

Ephes. 5. 26

Revel. 21. 5

2. Cor. 5. 17

keepe themselves out of Christ, and are by consequence under the Curse, as their persons, so their possessions are still under the Curse, as their consciences, so their estates are still uncleane; they eat their meat like Swine roll'd up in dirt, the dirt of their owne sinne, and of Gods malediction. So then the Creature is then sanctified, when the curse thereof is washed away by Christ.

§ 17.

Now secondly, let us see *How the Creature is sanctified by the Word*

By Word wee are not to understand the Word of Creation, wherein God spake, and all things were made good and serviceable to the use of man. For sinne came after that Word, and defaced as well the goodnesse which God put into the Creature, as his Image which he put into man. But by word I understand, first in general, *Gods command and Blessing*, which strengtheneth the creature unto those operations for which they serve: in which sense
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our Saviour useth it, Mat. 4. 4. and elsewhere, *If ye call those Gods unto whom the word of God came*, that is, who by Gods authority and Commission are fitted for subordinat services of government under him, *say ye of him whom the Father hath^a sanctified*, that is, to whom the Word of the Father, & his commission or command came, to whom the Father hath given authority by his^b Power & fittest by his^c Spirit to iudge, & save the world, *Thou blasphemest, because I said, I am the Son of God? 2.* by that word I understand more particularly *the fountain of that blessing*, wch the Apostle calls in generall the word of truth, & more particularly, *The Gospel of salvation*, & this word is a sanctifying word; *Sanctifie the by thy truth, thy word is truth*: & as it sanctifies us, so it sanctifies the creatures too, it is the Fountaine not onely of eternall, but of temporall blessings: therefore Christ did not onely say to the sick of the palsey, *thy sins are forgiven thee*, but also, *arise & walke*,

Ioh. 10. 35
36.

^a Heb. 5. 5.

Ioh 6. 27.

37. 40.

Act. 4. 27.

Ioh. 10. 18

^b Ioh. 5. 22.

27. 30.

Mat. 28. 18

^c Esa. 11.

2, 3, 4.

Ioh. 3. 34,

35.

Eph. 1. 13.

Ioh. 17. 17.

Mat. 2, 2, 6.

1. Tim. 4. 8.

Psal. 37. 25

Heb. 13. 5.

Mat. 6. 33.

walks, intimating, that Temporall Blessings come along with the Gospel, it hath the *Promises as well of this life as that to come. I never saw the righteous forsaken*, saith the Prophet *David*, (suteable to that of the Apostle to the *Hebrewes*, Hee hath said, I will never leave thee) nor forsake thee) *nor their seed begging their bread*; That is, never so wholly by God forsaken, if they were the seed of the righteous, inheritors of their fathers hope and profession, as to make a constant trade of begging their bread, and so to expose the promises of Christ, that they which seeke the kingdome of heaven shall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never saw the righteous forsaken, or their seed forsaken by God*, though they begg'd their bread, but even in that extremitie God was present with them, to sanctifie to their use, and to give them

a comfortable enjoyment of that very bread, which the exigency of their present condition had constrained them to begge. Thus wee see in generall, That *the Blessing or Command of God*, and the Fountaine of that *Blessing*, the *Gospel of salvation*, do sanctifie the Creature.

But yet neither by the Blessing nor the Gospel is the Creature effectually sanctified unto us, till it bee by us apprehended with the Word and Promise, and this is done by *Faith*; for the Word, saith the Apostle, profited not those that heard it, because it *was not mingled or temper'd with Faith*. For Faith hath this singular operation, to a particularize and single out God and his Promises unto a mans selfe; so then *the Creature is sanctified by the Word, and Blessing beleaved and embraced*, whereby wee come to have a nearer right and peculiarity in the Creatures which wee enjoy: for beeing by Faith

§ 18.

Heb. 4. 2.

αποδεχεται
ιδιαισμοσιν.
in 1. Cor.
10 n. 2.
Chrysoſt.

keepe themselves out of Christ, and are by consequence under the Curse, as their persons, so their possessions are still under the Curse, as their consciences, so their estates are still uncleane; they eat their meat like Swine roll'd up in dirt, the dirt of their owne sinne, and of Gods malediction. So then the Creature is then sanctified, when the curse thereof is washed away by Christ.

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a Heb. 5. 5.
 Ioh. 6. 27.

37. 40.
 Act. 4. 27.

Ioh. 10. 18
 b Ioh. 5. 22.

27. 30.
 Mat. 28. 18

c Esa. 11.
 2, 3, 4.

Ioh. 3. 34,
 35.

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Mat. 9. 2, 6.

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§ 18.

Heb. 4. 2.

2^d ap^d 2^e 2^e 2^e
in I. Cor.
ho n. 2.
Chrysost.

Ephes. 3. 17
Gal. 2. 20

Rom. 8. 17.

Heb. 1. 2.

1. Ioh. 1. 3.

1. Cor. 3. 21
23.

Rom. 8. 32.
Aug. epist. 89

Faith united unto Christ and made one with him (which is that noble effect of faith to incorporate Christ and a Christian together) wee thereby share with him in the inheritance, not onely of Eternall life, but even of the common Creatures: fellow heires we are and copartners with him; therefore in as much as God hath appointed him to bee *heire of all things*, as the Apostle speakes, weelike wise, in the vertue of our fellowship with him, must in a subordinate sense be Heires of all things too. *All is yours*, saith the Apostle, and you are Christs, and Christ is Gods. *Fidelibus igitur mundus divitiarum est*, The Saints, saith Saint *Austin*, have all the world for their possession. And if it be here demanded how this can be true, since wee finde the Saints of God often in great want, and it would doubtlesse bee sinne in them to usurpe another mans goods upon presumption of that promise that Christ is theirs, and with him all things:

things: to this I answer, first in generall; As Christ though he were the Heire of all things, yet for our sakes became poore, that wee by his povertie might be made rich: so God oftentimes pleaseth to make the faithfull partake not onely in the priviledges, but in the povertie of Christ, that even by that meanes they may bee rich in faith and dependance upon God, as *S. Iames* spake, *Having nothing, and yet possessing All things.* 2. All is ours in regard of Christian liberty; though our hands are bound from the possession, yet our consciences are not bound from the use of any. Thirdly, though the faithfull have not in the right of their inheritace any monopoly or ingrossment of the creatures to themselves, yet stil they have & shall have the service of them all. That is thus: if it were possible for any member of Christ to stand absolutely in need of the use & service of the whole creation, all the creatures in the world should surely wait upon him. &

2. Cor. 8. 9.

Iam. 2. 5.

2. Cor. 6. 10.

and bee appropriated unto him. The Moone should stand still, the Sonne goe backe, the Lions should stop their mouths, the fire should give over burning, the Ravens should bring him meat, the Heavens should raine downe bread, the Rockes should gush out with water, all the Creatures should muster up themselves to defend the Body of Christ. But though no such absolute necessity shall ever bee, yet ordinarily wee must learne to beleeve, That those things which God allows us are best suteable to our particular estate, God knowing us better than wee doe our selves : that as lesse would haply make us repine, so more would make us full, and lift up our hearts against God, and set them on the world; so that All is ours, not absolutely, but subordinately, serviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our saluation.

The

The third particular inquired into was, *How wee doe by Prayer sanctifie the Creature to our selves?*

This is done in these three courses :

I. *In procuring them.* We ought not to set about any of our lawfull and just callings without a particular addressing our selves unto God in Prayer. This was the practice of good *Eleazar Abrahams* servant, when hee was employed in finding out a wife for his masters sonne, * *O Lord God of my master Abraham, I pray thee send me good speed this day*; and this also was the practice of good *Nehemiah* in the distresses of his people, * *I prayed unto the God of Heaven, and then I spake unto the king.* And surely the very heathen themselves shall in this point rise up in judgement against many prophane Christians, who looke oftner upon their gold than upon their God, as *Salvian* speakes. Wee reade often in their writings, that in any

* Gen. 24.
12.

* Nehem.
2.4.

generall

^a *Morbis
grassantibus
vel prodigi-
is nunciatis
Pacem De-
i n exposci
moris erat,
vide Briffon
de Form.*

*l. 1. pa. 81. e-
dit. 1592.*

^b *Plin. Pa-
negr. Bene-
re sapien-
ter majores
institue-
runt ut re-
rum agen-
darum, ita
dicendi ini-
tium à Pre-
cationibus
capere, &c.
Sueton. in
Aug. ca. 35*

*vide Brisso. de Form. lib. 1. pag. 42. Et Coquei commen-
taria in Aug. de Civit. Dei. lib. 2. cap. 8. num. 2.*

^c *Livius lib. 26. A. Gel. nott. Artic. 1. 7. c. 1. Cujus ab Ado-
lescentia vita describitur Diis dedita, templi sive nutrita.
Aug. de Civit. Dei. l. 3. cap. 21. d Eph. 6. 18. 1, Thes.
5. 17. Phil. 4. 6.*

generall Calamitie they did ioyntly
implore the peace and favour of
their idolatrous gods; that in any
^b matter of consequence they made
their entrie upon it by Prayer, com-
mending the successe thereof to the
power and providence of those Dei-
ties which they beleaved. Inso-
much that wee reade of ^c *Pub. Sci-
pio* a great Romane, that hee ever
went to the Capitoll before to the
Senate, and began all the busines-
ses of the common-wealth with
Prayer. How much more then
ought wee to doe it, who have not
onely the *Law and dictate of Na-
ture* to guid us, who have not deafe
and impotent idols to direct our
Prayers to, as their gods were; but
have first, *The Law of Christ* re-
quiring it; ^d *Pray Alwaies. Pray*

without

without ceasing. In every thing by Prayer and Supplication with Thanksgiving, let your requests be made knowne to God. Who have secondly, the Example of Christ to enforce it, for not onely ^aMorning and ^bEvening was it his ^cCustom to Pray: but upon every other solemne occasion. As for example, before his ^dPreaching, before his ^eEating, before the ^fElection of his Disciples, before his ^gTransfiguration in the mount, ^hbefore and ⁱin his Passion: who have thirdly from Christ *That Legitimate, Ordinary, Fundamentall Prayer*, as ^kTertullian calls it, *The Lords Prayer*, as a Rule and Directorie by him framed to instruct us how to Pray, and to bound and confine our extravagant and vast desires; Who lastly have also the *Altar of Christ* to receive, the Incense of Christ to perfume, the Name and Intercession of Christ to present our Prayers unto God by, who have Christ sanctifying, and,

as

^a Mar. 1. 35

^b Mar. 14.

^{23.}

^c Luk 22.

^{39.}

^d Mark. 1.

^{35, 38.}

^e Marke 6.

^{41.}

^f Luk. 6. 12

^{13.}

^g Luk. 9. 28

^h Math.

^{26. 36.}

ⁱ Joh. 17. 1.

^k Heb. 5. 7.

^k Tertul. de
orat. 6. 9.

as I may so speake, Praying our prayers unto his Father for us; as wee reade of the Angell of the covenant, who had *a golden Censer and much incense*, to offer up the Prayers of the Saints, which was nothing else but the mediation of Christ bearing *the iniquitie of our holy things*, as *Aaron* was appointed to doe; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have wee, than any Gentile could have, to consecrate all our enterprises with Prayer unto God? Humbly to acknowledge how justly hee might blast all our businesses, and make us labour in the fire; that unlesse hee keep the City, the watchman watcheth but in vaine; that unlesse hee build the house, their labour is in vaine that build it; that unlesse hee give the increase, the planting of *Paul*, and the watering of *Apollo* are but empty breath; that it is onely his blessing on the diligent hand which
maketh

Rev. 8. 3. 4.

Exod. 28.
38.

Rom. 8. 34.

maketh rich without any sorrow ;
that unlesse hee bee pleased to fa-
vour our attempts, neither the
plotting of our heads, nor the so-
licitousnesse of our hearts, nor the
drudgerie of our hands, nor the
whole concurrence of our created
strength, nor any other assistances
which wee can procure, will bee
able to bring to passe the other-
wise most obvious and feasible E-
vents : and therefore to implore his
Direction in all our Counsels, his
concurrence with all our Actions,
his blessing on all our undertakings,
and his glory as the sole end of
all that wee are to doe. For by
this meanes wee doe first acknow-
ledge our dependencie on God as
the first cause, and give him the
glory of his soveraigne *Power and
Dominion* over all second agents,
in acknowledging that without
him wee can doe nothing, and the
power of God is the ground of
prayer. Secondly, by this meanes
wee put God in minde of his pro-
mises.

22. Chron.
20. 6.
2. Chron.
14. 11.
Matth. 3. 2.
Elsay 42. 26

Dan. 9. 1.
2. 3.

1. Chron.
16. 9.

2. Sam. 7. 27
28, 29.

mises, and so acknowledge not our dependance on his power only, but on his Truth and goodnesse too: & the promises and truth of God are the foundation of all our prayers. That which encouraged *Daniel* to set his face to seeke unto God in prayer for the restitution of liberty out of Babylon, was Gods promise and truth revealed by *Jeremy* the Prophet, that he would accomplish but 70. yeares in the desolation of *Ierusalem*. That which encouraged *Iehosaphat* to seeke unto God against the multitude of Moabites which came up against him, was his promise that he would heare & helpe those that did pray towards his house in their affliction. That which encouraged *David* to pray unto God for the stability of his house, was the covenant and truth of God, *Thou hast revealed to thy servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord, thou art that God,*

God, that is, the same God in thy fidelity & mercy, as then thou wert, and thy words be true, and thou hast promised this goodnesse to thy servant therefore let it please thee to blesse the house of thy servant, &c. Excellent to this purpose is that which S. Austin observes of his mother, who very often and earnestly prayed unto God for her son when hee was an Hereticke, *Chirographa tua ingerebat tibi*, Lord, saith he, sheurg'd thee with thine owne handwriting, ^{an} like challenged in an humble and fearefull confidence the performance of thine owne obligations. Thirdly and lastly, by this meanes wee hasten the performance of Gods decreed mercies; wee retardate, yea quite hinder his almost purposed and decreed Iudgements. The Lord had resolved to restore Israel to their wonted peace and honor, yet *for al these things will I be inquired unto by the house of Israel to do it for the*, saith he in the Prophet. The Lord had threatened destructiō against Israel for their Idolatry,

Aug. confes.
l. 5. c. 9.

Ezek. 36.
37.

Psal. 106.

*Iust. Mart.
Apolog.
Tertul. A.
pol 6.5.*

§ 20.

Eccl. 5. 19.

try, had not Moses stood before him in the breach to turne away his wrath, as the Psalmist speakes. And wee reade of the Primitive Christians, that their prayers procured raine from heaven, when the Armies of the Emperours were even famished for want of water, and that their very persecutors have begg'd their prayers.

Secondly, as by Prayer the Creature is sanctified in the procurement (for no man hath reason to beleeve that there is any blessing intended unto him by God in any of the good things which doe not come in unto him by Prayer) so in the next place the Creature is by Prayer sanctified in the fruition thereof; because, to enjoy the portion allotted us, and to rejoyce in our labour, is *the gift of God*, as *Salomon* speakes. The Creature of it selte is not onely *Dead*, and therefore unable to minifter life by it selfe alone, but, which is worse, by the meanes of mans sinne, it is *Deadly*

too,

too, and therefore apt to poison the receivers of it, without the corrective of Gods Grace. Pleasure is a thing in it selfe lawfull ; but corruption of nature is apt to make a man a lover of pleasure, more than a lover of God, and then is that mans pleasure made unto him the Metropolis of mischiefe, as *Clemens Alexandrinus* speakes. A good name is better than sweet ointment, and more to be desired than much riches ; but corruption is apt to put a flie of vaine-glory and selfe-affectation into this ointment, to make a man foolishly feed upon his owne credit, and with the Pharisies to doe all for applause, and preferre the praise of men before the glory of God : and then our sweet oyntment is degenerated into a curse ; *Wee bee unto you , when all men shall speake well of you.* Riches of themselves are the good gifts and blessings of God, as *Salomon* saith, *The blessing of the Lord maketh rich,* but corruption is apt to

2^d Tim. 3. 4.

Eccl. 7. 1.
Prov. 22. 1

Mar. 23. 5
Ioh. 5. 44.
12. 43.

Luk. 6. 26.

1. Tim. 6. 10

Añ. 7. 22.

Col. 2. 4. 8.

a Tertul. de
prescrip.c. 7. de ido
latr. c. 10.Hieron. con.
tr. Lucifer.

cum presat.

Erasmi. vid.

Pet. Erodium.

Decret.

l. 1. Tit. 6.

ff. 2. Hook. l.

5. ff. 2.

to breed by this meanes covetousnesse, pride, selfe-dependency, forgetfulness of God, scorne of the Gospell, and the like ; and then these earthly blessings are turned into the curse of the earth, into Thornes and Briers, as the Apostle speakes, *They that wil be rich, pierce themselves thorow with many sorowes.* Learning in it selfe is an honourable and a noble endowment ; it is recorded for the glory of *Moses*, that he was learned in all the wisdom of the Egyptians : but corruption is apt to turne learning into leaven, to infect the heart with pride, which being armed and seconded with wit breakes forth into perverse disputes, and corrupts the minde. Therefore Saint *Paul* advised the Christians of his time, *to beware lest any man spoile them through Philosophy, and beguile them with enticing words.* And the ancient Fathers counted the *Philosophers* the Seminaries of heresie. Proove whereof, to let passe the
Antitri-

Antitrinitarians and Pelagians, and other ancient Heretickes, who out of the nicenesse of a quaine wit perverted Gods truth to the patronage of their lyes; and to passe by the Schoolemen and Iesuites of late ages, who have made the way to heaven a very labyrinth of crooked subtilties, and have weav'd Divinitie into Cobwebs: we may have abundantly in those Libertines and Cyrenians, who disputed with *Stephen*, and those Stoicks that wrangled with Saint *Paul* about the resurrection. And now learning being thus corrupted is not onely turned into wearinesse, but into very notorious & damnable folly, *for thinking themselves wise*, saith the Apostle, *they became fooles, and their folly shall be made knowne unto all men.* To get wealth in an honest and painefull Calling is a great blessing: for the diligent hand maketh rich; but corruption is apt to perswade unto cozenage, ying, equivocation, false weights, ingrossments.

Deut. 25.

14, 16.

Prov. 20.

10. 23.

Prov. 21. 6.

ments, monopolies and other arts of crueltie and injustice, and by this meanes our lawfull callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every Creature of God is good in it selfe, and allowed both for necessity and delight; but Corruption is apt to abuse the creatures to luxurie and excesse, to drunkennesse, gluttony and inordinat lusts, and by this meanes a mans *table is turned into a snare*, as the Psalmist speaks. Now then, since all the world is thus bespread with ginnes it mainly concernes us alwayes to pray, that wee may use the world as not abusing it, that we may enjoy the Creatures with such wisdom, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us neerer unto God, as so many glasses in which to contemplate the wisdom, providence, and care of God to men, as so many witnesses of his love, and of our duty. And

thu

thus doth prayer sanctifie the creature in the use of it.

Lastly, and in one word, Prayer sanctifies the Creatures in the review and recognition of them, and Gods mercie in them, with thanksgiving and thoughts of prayse, as *Jacob*, Gen. 32.9, 10. and *David*, 2. Sam, 7. 18. 21. looked upon God in the blessings with which hee had blessed them. And now since Prayer doth thus sanctifie the creatures unto us, wee should make friends of the unrighteous Mammon, that we may by that means get the prayers of the poore Saints upon us and our estate, that the eye which seeth us may blesse us, and the eare that heareth us may give witnesse to us; that the loynes and the mouthes, the backes and the bellies of the poore and fatherlesse may be as so many reall supplications unto God for us.

§ 21.

The third and last direction which I shall give you to finde life in the Creature, shall bee to looke

§ 22.

Incofun-
damentum
non est
Christus, cui
caetera prae-
ponuntur.
Aug. de Civ.
Dei. l. 21.
c. 26.
Luk. 12. 15

on it, and love it in its *right order*, with subordination to God and his promises; to love it after God, and for God, as the beame which conveys the influences of life from him; as his instrument, moved and moderated by him to those ends for which it serves; to love it as the Cisterne, not as the Fountaine of life; to make Christ the foundation, and all other things but as accessions unto him. Otherwise if wee love it either alone, or above Christ, however it may by Gods providence keepe our breath a while in our nostrils, and fatten us against the last day, yet impossible it is, that it should ever minister the true and solid comforts of life unto us, *which consisteth not in the abundance of things which a man possesseth*, as our Saviour speakes. Life goes not upward, but downward, the inferiour derives it not on the superiour; therefore by placing the Creature in our estimation above Christ, wee deny unto it any influence

influence of livelyhood from him, whom yet in words wee professe to bee the fountaine of life. But men will object and say; This is a needlesse caution not to preferre the Creature before the Creator, as if any man were so impious and absurd. Surely Saint *Paul* tells us, that *men without faith are impious and absurd men*, who doe in their affections and practices as undoubtedly undervalue Christ, as the *Gadarens* that preferred their swine before him. What else did *Eſau*, when for a messie of pottage he sold away his birth right, which was a priviledge that led to Christ? What else did the people in the wilderness, who despised the holy Land, which was the type of Christs kingdom, and in their hearts turned backe to Egypt? What els did those wicked *Israelites*, who polluted the Table of the Lord, and made his Altar contemptible, which was a type of Christ? What else did *Judas* and the *Iewes*, who sold and

D 3 bought

2. Theſ. 3. 2.
Mulino
a Christi u-
nitate, sed
à suis com-
modis no-
lunt recede-
re. Aug. de
Baptis. li. 4.
cap. 10.
Mark. 5. 17
Plal. 106.
24.
Act. 7. 39.
Mal. 1. 7.
Zech. 11.
12.

*Vti volunt
Dei ut fru-
antur mun-
di. Aug. de
Civ. Dei,
l. 15. c. 7.*

bought the Lord of glory for the price of a beast? What else do daily those men, who make Religion serve turnes, and godlinesse wait upon gaine? who creepe into houses with a forme of pietie, to seduce unstable soules, and plucke off their feathers to make themselves a nest? The Apostles rule is generall, that *sensuall and earthly minded men are all the enemies of the Crosse of Christ* Phil. 3. 18. 19.

The third and last disproportion betweene the soule of Man and the Creature arising from the *vanity* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that disposition should reach beyond the forecast of the Foole in the Gospell for many yeares, even for immortallitie it selfe. For certainly there is no man who hath but the generall notions of corrupted reason alive within him, who hath not his conscience quite vitiated.

ted, and his minde putrified with
noysome lusts, who is not wrapped
up in the mud of thicke ignorance,
and palpable stupiditie, but must
of necessitie have oftentimes the
immediate representations of im-
mortality before his eyes. Let him
never so much smother and sup-
presse the truth, let him with all the
Art hee can divert his conceits, and
intangle his thoughts in secular cares
let him shut his eye lids as close as
his naile is to his flesh, yet the flash-
es of immortality are of so penetra-
tive and searching a nature, that
they will undoubtedly get through
all the obstacles, which a mind not
wholly overdawb'd with worldli-
nesse & ignorance can put between.
Therefore the Apostle useth that
for a strong argument, why rich
men should not trust in uncertain
riches, but in the living God, and
should bee rich in good workes,
*That so, saith hee, they may lay up
in store a good foundation against the
time to come, that they may lay hold*

on eternall life, 1 Tim. 6. 17, 19.
 Wicked men indeed lay up in store,
 but it is not riches, *but wrath, even*
violence and oppression against the
 last day. But by trusting God, and
 doing good, a man layes up *durable*
Riches, as the wise Man speakes;
 in which respect he presently addes,
That the fruit of wisdom is better
than Gold. For though Gold bee
 of all metalls the most solid, and
 therefore least subject to decay, yet
 it is not immortall and durable ri-
 ches; for the Apostle telles us, that
 Silver and Gold are *Corruptible*
things, and that there is a *rust and*
canker which eateth up the Gold
 and Silver of wicked men. I con-
 fesse the hearts of many men are so
 glewed unto the world, especially
 when they finde all things succeed
 prosperously with the, that they are
 apt enough to set up their rest, and
 to conceite a kinde of stedfastnesse
 in the things they possesse. *Because*
they have no changes, saith the Pro-
 phet David, *therefore they feare not*
 God:

Amos. 3. 10
lam. 5. 3.

Prov. 8. 18

1. Pet. 1. 18
lam. 5. 2.

Psal. 55. 19

God: But yet I say, where the Lord doth not wholly give a man over to heape up treasures unto the last day, to bee eaten up with the canker of his owne wealth, the soule must of necessity sometime or other happen upon such sad thoughts as these: What ailes my foolish heart thus to eat up it selfe with care, and to robbe mine eies of their beloved sleepe for such things, as to the which the time will come when I must bid an everlasting farewell? Am I not a poore mortall Creature, brother to the Wormes, sister to the Dust? Doe I not carry about with me a soule full of corruptions, a skinne full of Diseases? Is not my breath in my nostrils, where there is roome enough for it to goe out, and possibility never to come in againe? Is my flesh of brasse, or my bones of iron, that I should thinke to hold out, and without interruption to enjoy these earthly things? Or if they were, yet are not the creatures themselves subject

to period and mortalitie ? is there not a moth in my richest garments, a Worme in my tallest Cedars, a Canker and rust in my firmest Gold to corrupt and eat it out ? Or if not, wil there not come a day, when the whole frame of Nature shall bee set on fire, and the Elements themselves shall melt with heat, when that universall flame shall devoure all the bagges, and lands and offices, and honours, and treasures, and store-houses of worldly men ? When Heaven and Hell shall divide the world ; Heaven, into which nothing can bee admitted which is capable of Moth or rust to corrupt it, and Hell, into which if any such things could come, they would undoubtedly in one instant bee swallowed up in those violent and unextinguishable flames. And shall I bee so foolish as to put my felicitie in that which will faile me, when I shall stand in greatest need, to heape up treasures into a broken bagge, to worke in the fire where
all

all must perish? Certainly the soule of a meere worldly man, who cannot finde God or Christ in the things hee enjoyes, must of necessity bee so farre from reaping solid or constant comfort from any of these perishable Creatures, that it cannot but ake and tremble, but be wholly surpris'd with dismal passions, with horrid preapprehensions of its owne wofull estate, upon the evidence of the Creatures mortalitye, and the unavoideable flashes and conviction of its own everlastingnesse.

Now if wee consider the various rootes of this corruption in the Creature, it will then further appeare unto us, that they are not only mortall, but even momentarie and vanishing :

First, by the Law of their Creation they were made subject to alterations, there was an enmitie and reluctancy in their entirest being.

Secondly, this hath been exceedingly

§ 24.

dingly improved by the sinne of man, whose evill, being the Lord of all Creatures, must needs rebound to the misery and mortalitie of all his retinue. For it was in the greater World, as in the administration of a privat family; the povertie of the Master is felt in the bowels of all the rest, his stain and dishonour runnes into all the members of that societie. As it is in the naturall body some parts may be distempered and ill-affected alone, others not without contagion on the rest; a man may have a dimme eye, or a withered arme, or a lame foot, or an impedit tongue without any danger to the parts adjoining; but a lethargie in the head, or an obstruction in the liver, or a dyspepsie and indisposition in the stomacke diffuseth universall malignity through the body, because these are soveraigne and architectonicall parts of man: so likewise is it in the great and vast body of the Creation. However other Creatures

tures might have kept their evill, if any had been in them, within their owne bounds, yet that evill which man, the Lord and head of the whole brought into the world, was a spreading and infectious evill, which conveyed poyson into the whole frame of Nature, and planted the seed of that universall dissolution which shall one day deface with darkenesse and horreur the beautie of that glorious frame which we now admire. It is sayd, that when *Corah, Dathan and Abiram* had provoked the Lord by their rebellion against his servants to inflict that fearefull destruction upon them, the earth opened her mouth and swallowed not onely them up, but *all the houses, and men and goods that appertained to them.* Now in like maner the heaven and earth and all inferiour Creatures did at first appertaine to *Adam*: the Lord gave him the free use of them, and dominion over them: when therefore man had committed

Numb. 16.
32.

Rom. 8. 21.

2. Pet. 3. 10

mitted that notorious rebellion against his maker, which was not onely to aspire like *Cerab* and his associates to the height and principallitie of some fellow Creature, but even to the absolutenesse, wisdom, power and independency of God himselfe, no marvell if the wrath of God did together with him seaze upon his house, and all the goods that belonged unto him, bringing in that confusion and disorder which we even now see doth breake asunder the bonds and ligaments of nature, doth unjoynt the confederacies and societies of the dumbe Creatures, and turneth the Armies of the Almighty into mutinies and commorion, which in one word hath so fast manacled the world in the *bondage of corruption*, as that it doth already groane and linger with paine under the sinne of man and the curse of God, and will at last breake forth into that universal flame which will melt the very Elements of Nature into their primitive

primitive confusion. Thus wee see besides the created limitednesse of the Creature, by which it was utterly unsuteable to the immortall desires of the soule of man, the sinne of man hath implanted in them a secret worm and rottenesse which doth set forward their mortalitie, & by adding to them confusion, enmity, disproportion, sedition, inequality (all the seeds of corruption) hath made them, not onely as before they were, mortall, but which addes one mortalitie to another, even momentary and vanishing too. When any Creature loseth any of its native and created vigour, it is a manifest signe that there is some secret sentence of death gnawing upon it. The excellency of the Heavens we know is their light, their beauty, their influences upon the lower World, and even these hath the sin of man defaced. Wee finde when the Lord pleaseth to reveale his wrath against men for sinne in any terrible manner,

*Aristot. polit.
lib. 1. 5. cap.
1. 10.*

Rom. 2. 18.

Ioel. 2. 30.

Zeph. 1. 15

Psal. 11. 6.

Psal. 18. 12

Ier. 4. 23.

28.

Esa. 13. 10.

Euseb. hist.

l. 3. cap. 8. &

Ioseph. de

bello iudai.

co. l. 7. c. 12.

ner, hee doth it from Heaven; *There shall bee wonders in the Heaven, bloud and fire, and pillars of smoke: the Sunne shall be turned into darknesse, and the Moone into blood; and the day of the Lord is called a day of darknesse and gloominesse, and thicke darknesse.* How often hath Gods heavie displeasure declared it selfe from Heaven in the confusion of nature? in *stormes and horrible tempests? in thicke clouds and darke waters? In arrowes of lightning and coales of fire? in blacknesse and darknesse?* In brimstone on Sodome, in a flaming sword over Ierusalem, in that fearefull Star of fire to the Christian World of late yeres, which hath kindled those wofull combustions, the flames whereof are still so great as that wee our selves, if wee looke upon the merits and provocations of our finnes, may have reason to feare that not all the Sea betweene us and our neighbours can bee able to quench till it have scorched and singed

singed us? Wee finde likewise by
plaine experience how languide the
seedes of life, how faint the vigor
either of heavenly influences, or of
sublunarie and inferiour agents are
growne, when that life of men,
which was wont to reach to almost
a thousand yeares, is esteemed even
a miraculous age, if it bee exten-
ded but to the tenth part of that
duration. Wee need not examine
the inferiour Creatures, which wee
finde expressly cursed for the sinne
of man with Thornes and Briers
(the usuall expression of a curse in
Scripture.) if wee but open our
eyes and looke about us, we shall
see what paines Husbandmentake
to keepe the earth from giving up
the Ghost, in opening the veines
thereof, in applying their Soyle
and Marle as so many Pills or
Salves, as so many Cordials and
preservatives to keep it alive, in lay-
ing it a sleepe, as it were, when it
lyeth fallow every second or third
yeare, that by any meanes they
may

Gen. 3. 17

18.

Hos. 10. 8

Eia. 34. 13

may preserve in it that life, which they see plainly approaching to its last gaspe.

§ 25.

Thus you see how besides the originall limitednesse of the Creature, there is in a second place a Moth or Canker by the infection of sinne begotten in them, which hastens their mortalitie, God ordering the second causes so among themselves, that they exercising enmitie one against another, may punish the sinne of man in their contentions, as the Lord stirred up the Babylonians against the Egyptians to punish the sinnes of his owne people. And therefore wee finde, that the times of the Gospel, when holinesse was to bee more universall, are expressed by such figures as restore perfection and peace to the Creatures. *The earth shall be fat and plenteous, there shall bee upon every high hill Rivers and Streames of water, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne* seven-

Ier. 43. 8,
13.

Esa. 30. 23.

seaven-fold, as the light of seven dayes. And againe, the Wolfe shall dwell with the Lambe, and the Leopard shall lie downe with the kid, and a Calfe, and a young Lion, and a falling together, &c. Which places, though figuratively to bee understood, have yet mee thinkes thus much of the letter in them, to assure that whatever blemish since the Creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours subject unto, whatever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sinne, which nothing can remove but the Gospel of Christ. And this is that universall contagion which runneth through the whole frame of Nature, into the bowels of every Creature.

But yet further, in a third place, there is a particular ground of this mortality to many men, namely
the

Esa. 11. 6. 7
Joel 3. 18.
Amos 9. 13

§ 26.

the Particular curse upon that place or creature which men enjoy. For as a piece of Oke besides the naturall corruptiblenesse of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Ionah* his Gourd eating out the heart of it, and by that meanes hastening its corruption: and yet further besides that may be presently put into the fire, which will make a more speedy riddance than either of the former: or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular member may have a particular disease which may serve to hasten that corruption to it selfe, which the other threatens to the whole: so may it bee, and often is in the Creatures of God, Besides their naturall finitenesse, and their generall bondage of corruption, which by a hidden and insensible

insensible insinuation doth emascu-
late the vigour and strength of the
Creatures, there may bee a parti-
cular Curse, which may serve spee-
dily to hasten that decay, which,
without any such concurrence,
would have made haste enough to
leave the possessors of them in ever-
lasting penurie. *I will be unto E-
phraim as a Moth, and to the house
of Iuda, as rottennesse*, saith the
Lord. That is God first Instru-
ment of mortalitie, where y he will
certainly, though indeed lingring-
ly, consume a thing. But now if
for all this when the Moth secretly
consumes him, so that hee seech his
sickenesse and feeleth his wound,
hee will yet trust in his owne coun-
sels and confederacies, sacrifice to
his owne net, goe to Assyria or
King *Iareb* for succour, *I will then
be unto Ephraim as a Lyon*, in a
more sudden and swift destruction.
As hee dealeth thus with men, so
with the things about them too,
first hee puts a Moth into them,
rust

*Quodcum-
que nunc
nascitur
mundi ip-
sius senectū
te de gene-
rat, ut ne-
mo mirari
dibit sin-
gula in
mundo ce-
pisse effie-
ri, cum to-
tus ipse jam
mundus in
defectione
sit. Cyp i-
an. cor.
Dem.
Hol. 5. 2.*

Prov. 23.5
Eccl. 5.12.

Hag. 1.6.

Hos. 9.11.

rust in our Gold, canker in our Silver, heartlesse in our earth, faintnesse in the influences of heaven; and if notwithstanding all this men will still trust in the Cisterne, God will put holes into it too, which shall make it runne out as fast as they fill it; hee will give *wings* to their money, encrease the occasions of expence: & if they clip their wings, that they flie not away, he wil make *holes* in the bottom of their bags, that they shall drop away: hee will not onely send a *Moth and rust* which shall in time eate them out, but hee will send a *Theefe* upon them too, which shall suddenly breake through and carry them away. So many steppes and gradations are there in the mortality of the Creature, when God pleaseth to adde his Curse unto them for sinne. *As for Ephraim*, saith the Lord, *their Glory shall flie away like a Bird, from the birth, and from the wombe, and from the conception.*

Observe

Observe the gradations of mortality in the best blessings wee enjoy, in our very glory, namely, our children, which are called an inheritance and reward to take away shame from their parents. They shal flie away like a bird, that notes the swiftnesse of the Iudgement, & that first from the birth; as soone as they are borne, the murtherer shall destroy them: yea, from the wombe; before they be born they shall perish, nothing of them shall be enjoyed but the hope, and if that be too much, here is a degree as low as can be, from the very conception they shall miscarry and prove abortive. *I will smite the winter house and the Summer house, the houses of Ivorie and the great houses shal have an end.* If the Lord undertake to smite, if hee send abroad the fire of his wrath, it shall seaze on those palaces and great houses which men thought should have indured unto all generations. For that *Flying role*, importing Iudgement decreed,

§ 27.

Psal. 127.
35.

Amos 3. 15

Amos 1. 4.
Psal. 49. 11

Zach. 5. 4.

Levir. 14.
35.55.

Iam. 5. 1.

Habak. 2.
6. 7.

Prov. 10. 3.
Iob. 20. 28.

creed, and sudden, which was sent over the whole earth against the Thiefe and the Swearer, did not onely smite the man, but his house, and like a leprosie consume the very timber and stones thereof. Therefore wee read in the Leviticall law of leproxies, not in men onely, but in houles and garments, intimating unto us, That sinne derives a contagion upon any thing that is about us, and like Ivie in a wall, or that wilde *Caprificus*, will get rooting in the very substance of the stone in the wall, and breake it asunder. Whatever it is that men can finde out under the Sunne to fasten their hearts upon for satisfaction and comfort, this leprosie will defile it, and eat it out. If silver and gold, besides their secret rust and proper corruption, the Lord can make the thiefe rise up suddenly, and bite the possessors, and so unlade them of their thicke clay: if Reall substance and encrease, the Lord casteth away saith the wise-man, *the substance of*
the

the wicked, and the increase of his house, saith Iob, shall depart and flow away. If greatnesse and high places, the Lord can put ice under their feet, make their places slippery, and subject to a momentary desolation: If a great name and glory, the Lord cannot onely suffer time and ignorance to draw out all the memory of a man, but can presently rot his name from under heaven: If Corne and the fruits of the Earth, the Lord can kill it in the blade by with-holding raine three moneths before the Harvest: Hee can send a chiefe, a caterpillar, a Palmerworm to eat it up. If it hold out to come into the barn, even there he can blow upon it, and consume it like chaffe. However men thinke, when they have their corn in their houses, and their wine in their cellars, they are sure, & have no more to doe with God, yet he can take away the staffe & life of it in our very houses. Yea, when it is in our mouths & bowels, he can send leannesse & a curse af-

E

ter

Psal. 73. 18
19.

Prov. 10. 7

Amos 4. 7.

Vers. 9.

Psal. 78. 30
31.

Ioel. 1. 5.

ter it. *Awake yee Drunkards, and howle yee drinkers of wine, saith the Prophet, because of the new wine, for it is cut off from your mouths.*

Habak. 2.

16.

Isai. 51. 17.

22.

Ezek. 23.

33.

Ier. 25. 16.

27.

Esai. 62. 8.

2. Theſ. 1. 9

The Lord could deferre the punishment of these men till the last day, when undoubtedly there will bee nothing for them to drinke but that *Cup of the Lords right hand*, as the Prophet calls it: a cup of fury and trembling, a cup of sorrow, astonishment, and desolation; a cup which shall make all that drinke thereof to be moved and mad, to be drunken and fall, and spue, and rise up no more, even that fierce and bitter indignation, in the pouring out of which the Lord shall put to his right hand, his strong arme, not onely the terrour of his presence, but the glory of his power: I say the Lord could let drunkards alone till at last they meet with this Cup, (which undoubtedly they shall doe, if there bee either truth in Gods word, or power in his right hand, if there be either Iustice in heaven, or fire in hell)

till with *Belshazzar* they meet
with dregges and trembling in the
bottome of all their cups : but yet
oftentimes the Lord smites them
with a more sudden blow, snatcheth
away the cup from their very
mouthes, and so makes one curse
anticipate and prevent another.
Though *Haman* and *Achitophel*
should have lived out the whole
thread of their life, yet at last their
honour must have laine downe in
the dust with them : Though *Judas*
could have lived a thousand yeares,
and could have improved the re-
ward of his Masters bloud to the
best advantage that ever Usurer did,
yet the rust would at last have sei-
zed upon his bagges, and his mo-
ne must have perished with him :
but now the Lord sets forward his
Curse, and that which the moth
would have been long in doing, the
gallowes dispatcheth with a more
swift destruction. Thus as the bo-
dy of a man may have many sum-
mons and engagements unto one
E 2 death,

death, may labour at once under many desperate diseases, all which by a malignant conjunction must needs hasten a mans end (as *Cæsar* was stabd with thirty wounds, each one whereof might have served to let out his soule) so the Creatures of God labouring under a manifold corruption, doe as it were by many wings poss away from the owners of them, and for that reason must needs bee utterly disproportionable to the condition of an Immortall Soule.

§ 28.

Now to make some application of this particular before we leave it: This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blinde and will easily make men beleieve that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the Creatures that they might continue together

for ever, the Divell doth at last so deeply delude them as to thinke that they shall continue for ever. Indeed in these and in the generall, they must needs confesse *that one generation commeth, and another goeth*: but in their owne particular they can never assume with any feeling and experimentall assent the truth of that generall to their owne estates: and therefore whatever for shame of the world their outward professions may be, yet the Prophet *David* assures us, *That their inward Thoughts*, their owne retired contrivances and resolutions are, *that their houses shall indure for ever*, and their dwelling places to all generations; and upon this Immortality of stones and monuments they resolve to rest. But the Psalmist concludes this to bee but brutish and notorious folly, *This their way is their folly, they like sheep are layed downe in their graves, and death feeds upon them*. And indeed what a folly is it for men to build

Eccl. I. 4.

Psal. 49. 11

upon the sand, to erect an Imaginarie fabricke of I know not what Immortalitie, which hath not so much as a constant subsistence in the head that contrives it? What man will ever goe about to build a house with much cost (and when he hath done to inhabit it himselfe) of such rotten and inconsistent materials, as will undoubtedly within a yeare or two after fall upon his head, and bury him in the ruines of his owne folly? Now then suppose a man were Lord of all the world, and had his life coextended with it, were furnished with wisdom to manage, and strength to runne through all the affaires incident to this vast frame, in as ample a measure as any one man for the government of a privat family: yet the Scripture would assure even such a man, that there will come a day in which the Heavens shall passe away with a noyse, and the Elements shall melt with heat, and the earth with the workes that are

2. Pet. 3. 7.
10.

are therein shall bee burnt up, and that there is but one houre to come before all this shall bee, *Behold, now is the last houre* : And what man upon these termes would fix his heart and ground his hopes upon such a tottering bottome, as will within a little while crumble into dust, and leave the poore soule that rested upon it to sinke into hell ? But now when wee consider that none of us labour for any such inheritance, that the extremitie of any mans hopes can be but to purchase some little patch of earth, which to the whole world cannot beare so neere a proportion, as the smallest molehill to this whole habitable earth ; that all wee toyle for is but to have our load of a little thicke clay, as the Prophet speakes, that when wee have gotten it, neither wee nor it shall continue till the universal dissolution, but in the midst of our dearest embracements wee may suddenly bee pulled asunder, and come to a fearefull end, it must

1. Ioh. 2. 18.

Esa. 59. 3.

Esa. 28. 20

Ier. 17. 11.

§ 29.

Ier. 12. 2.

needs be more than brutish stupidity for a man to weave the Spiders webbes, to wrappe himsele up from the consumption determined against the whole earth, in a covering that is so infinitely too short and too narrow for him. Wee will conclude this Particular with the doome given by the Prophet *Ieremy*, *As the Partridge sitteth on egges and hatcheth them not*, (she is either caught by the Fowler, or her egges are broken) *so he that getteth riches and not by right, shall leave them in the midst of his dayes, and in the end shall be a foole.*

Secondly, this serves to justifie the wisdome and providence of God in his proceedings with men: The wicked heere provoke God, and cry aloud for vengeance on their owne heads, and the Lord seemes to stoppe his eares at the cry of sinne, and still to loade them with his blessings, *He maketh their way to prosper, they take roote, and grow and bring forth fruite: they shine*

shine like a blazing Comet, and threaten ruine to all that looke upon them; they carry themselves like some Tyrant in a Tragedy, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven above him; they are like *Agag* before *Samuel*, clothed very delicately, and presume that there is no bitterneſſe to come. And now the impatiency of man, that cannot reſolve things into their proper iſſues, that cannot let iniquity ripen, nor reconcile one day and a thouſand yeeres together, begins to queſtion Gods proceedings, and is afraid leſt the World bee governed blindfold, and bleſſings & curſes thrown conſuſedly abroad for men as it were to ſcramble and ſcuffle for them. But our God who keepeth times and ſeaſons in his owne power, who hath given to every Creature under the Sunne limits which it ſhall not exceed, hath ſet bounds unto ſinne likewise wherein to ripen. The

Starres howsoever they may bee
 sometimes eclipsed, have yet a fi-
 xed and permanent subsistencie
 in their Orbes: but these Comets
 though they rise with a greater
 traine and streame of light, yet at
 last vanish into ashes and are seene
 no more: the Tyrant though in
 two or three Acts or Scenes he re-
 vell it, and disturbe the whole bu-
 sineffe, yet at last hee will goe out
 in bloud and shame: even so, though
 wicked men flourish and oppresse,
 and provoke God every day, and
 rage like the sea, yet the Lord hath
 set their bounds which they shall
 not passe, they have an appointed
 time to take their fill of the Crea-
 ture, and then when they have
 glutted and cloyed themselves with
 excesse, when their humours are
 growne to a full ripenesse, the Lord
 will temper them a potion of his
 wrath, which shall make them
 turne all up againe, and shamefull
 spuing shall be on their glory. *Thus*
saieth the Lord, for three transgres-
sions

Habak. 2.

16.

Amos 1. 2.

sions, & for foure, I wil not turn away the punishment of *Damascus* and those other Cities. So long as the wicked commit one or two iniquities, so long I forbear, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that measure of sinne which my patience hath prefixed, then I will hasten my revenge, and not any longer turne away the punishment thereof. In the fourth generation, saith God to *Abraham*, thy posteritie shall come out of the Land where they shall bee strangers, and shall inherit this Land, for the iniquitie of the *Amorites* is not yet full.

Gen. 15. 16.

There is a time when sinne growes ripe and full, and then the sickle comes upon it. When the Prophet saw a basket of *summer fruits*, that were so ripe as that they were gathered off the tree, (which was a type of the finnes of Gods people, which are sooner ripe than the sins of Heathen that knew him not, because

Amos. 1. 2.

Jerem. i.
11, 12.

Zechar. 1, 6
7, 8, 9, 10, 11

cause they have the constant light and heat of his word to hasten their maturity) then, saith the Lord, *The end is come upon my people, I will not passe by them any more, I will have no more patience towards them. Jeremy, what seest thou? I see the rod of an Almond tree. Thou haste weil scene; sayth the Lord, for I will hasten my Word to perform it.* When men hasten the maturity of sinne like the blossomes of an Almond tree (which come soonest out) then saith the Lord, will I hasten the Iudgements which I have pronounced. Wee reade in the Prophet *Zechary* of an *Ephah*, a measure whereinto all the wickednesse of that people, figured by a woman, shall be throwne together, and when this measure of sinnes is full to the brimme, then there is a masse of Lead importing the firmnesse, immutability, & heavinesse of Gods Decree and counsell, which scales up the Ephah, never more to have any sinne put into it, and then
come

come two women with winde in their wings, which are the executioners of Gods swift & irreversibile fury, and carry the Ephah between heaven and earth, intimating the publique declaration of the righteous Iudgements of God, into the Land of Shinar, to build it there an house, denoting the constant and perpetuall habitation of the wicked in that place of bondage whither the wrath of God shall drive them (for building of houses argues an abiding.) *Put you in the sickle, for the harvest is ripe; come get you downe, for the presse is full, the fatts overflow, for the wickednesse is great.* The revenge of sinne is here and elsewhere compared to reaping, and treading the Wine-press; and the greatnesse of sin is here called the ripenesse of the harvest, and the overflowing of the fatts, to shew unto us, that there is a time and measure of sin, beyond which the Lord will not deferre the execution of his vengeance.

There

Ioel 3.13.

Mat. 23.30.
Esay 63.3.
Lament. 1.
15.

Hos. 9. 7. There are *dayes of visitation and*
 Esai. 26. 11. *recompence for sinne*, which be-
 Esai. 42. 25. *ing come*, Israel which would not
 Deut. 32. know before, shall know, that
 34. 35. God keeps their sinnes in store
 Esai. 65. 6. sealed up amongst his treasures, and
 Ier. 17. 1. that therefore their foot shall slip in
 Hos. 13. *due time*, namely, in the day of their
 Ier. 2. 22, calamity, or in their moneth, as the
 24. Prophet speakes. As Gods bles-
 Hag. 2. 18. sings have a punctuall time, from
 the foure and twentieth of the ninth
 moneth, from this day I will blesse
 you: so likewise have his Iudge-
 Gen. 6. 3. ments too. The dayes of Man shall
 bee a hundred and twentie yeares, to
 the old World: nor are yeres only
 but even months determined with
 Hos. 5. 7. him: now shall a moneth devour the
 with their portions, to idolatrous
 Israel. Nor Moneths onely, but
 dayes and parts of dayes; In a
 Hos. 10. 15. morning shall the King of Israell
 bee cut off, his destruction shall
 bee as sudden as it is certaine. The
 Psal. 37. 12. wicked plotteth against the just, and
 gnatheth upon him with his teeth:
 but

but though he plot, hee shall not prosper, though hee gnash with his teeth, hee shall not bite with his teeth, for the Lord shall laugh at him, because hee seeth that *His Day is comming*. So much mischief as hee can doe within the compasse of his chaine, the Lord permits him to doe; but when hee is come to His Day, then all his thoughts and projects perish with him. Excellently hath holy *Iob* stated the Point, with whom I meane to conclude, *Their good, saith hee, is not in their Hand*. Riot it indeed they doe, and take their fill of pleasure for a time, as the fish of the bait, when hee hath some scope of line given him to play; but still their Good, their Time, their line is in Gods hand, they are not the Lords of their owne lives and delights. God layeth up his iniquity for his Children, that is, the Lord keepes an exact account of his sinnes, which haply hee will repay upon the heads of his Children,

Iob 21. 16.

dren, however hee himselſe ſhall have no more pleaſure in his houſe after him, when once the *number of his moneths* is cut off in the miſt; and in the meane time however he bee full of ſtrength, wholly at eaſe and quiet, yet ſayth hee, *The wicked is reſerved to the day of deſtruction*; Hee is but like a priſoner, ſhackled peradventure in fetters of gold, but hee ſhall bee brought forth to the day of wrath, and though hee could riſe out of the grave before Chriſts Tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the ſword ſhould cut him in pieces, and bitterneſſe ſhould overtake him. Thus wee ſee how infinitely unable the Creature ſhall bee to ſhelter a man from the Tribunall of Chriſt, and how wiſe, juſt, and wonderfull the Lord is in the adminiſtration of the World; in bearing with patience the Veſſels of Wrath fitted to deſtruction; and ſuffering them to muſter up his owne bleſ-

blessings against himselfe.

Lastly, this must serve for a needfull caution to us, to take heed of deifying the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are onely for present refreshment in this vale of miserie, and have no matter of reall and abiding happinesse in them; not to looke on them with an admiring or adoring eye, but to use them with such due correctives as become such mortall and meane things.

First, in using the Creature, bee sure thou keepe thine intellectuall untainted; for earthly things are apt to cast a filme over mens eyes, and to misguide them into corrupt apprehensions and presumptions of them. Wee finde nothing more frequent in the Prophets than to upbraid the people with their strange confidences, which they were wont to rest upon against all the judgements which were denounced

§ 30.

*Solatia miserorum
non gaudia
beatorum.
Aug. Epist.
119.
Imaginaria
in seculo &
nihil veri.
Tertul. de
coron. mil.
ca. 13.*

§ 31.

nounced against them, by objecting their wealth, greatnesse, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the starres: they could never be brought to repent for sinne, or to tremble at Gods voyce, till they were driven off from these holds. A man can never bee brought to God till hee forsake the Creature, a man will never forsake the Creature till hee see vanity in the Creature. *Turne away mine eyes from beholding Vanitie.* David intimates that a man can never heartily pray against fixing the affections on earthly things, till hee be really and experimentally convinced of the vanitie of them. This rule *Salomon* observes to withdraw the desires of young men, who have strongest affections and smallest experience of the deceit of worldly things, Though thou rejoyce and cheare up thy selfe, and walke in the wayes of thine heart, and in the sight of thine eyes, yet
Know

*Know thou that for all these things
God will bring thee to iudgement:*

A time will come when thou shalt be stripped of all these, when they shall play the fugitives, and the yeares of darkenesse shall draw nigh, when thou shalt say, I have no pleasure in them: and then the Lord will revenge thy great ingratitude in forgetting and despising him amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Romane Triumphs the Generall or Emperour, that rode in honour through the City with the principall of his enemies bound in chaines behinde his Chariot, had alwayes a servant running along by him with this Corrective of his glory, *Respice post te, hominem memento te.* Look behinde thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonours with others.

Eccl. 11, 9

*Tertull. A-
polog. c. 33.
Briffon. de
Formul. li. 4.
Augustino
Eterno visu
stipem quo
tannis die
certo emen-
dicabat à po-
pulo cavam
manum as-
ses porri-
gentibus
præbens.
Sueton. in
Aug. c. 91.*

thers. Surely, if men who had nothing but the Creatures to trust to, being Aliens from the Covenant of promise, and without God in the world, had yet so much care to keepe their judgements sound touching the Vanity of their greatest honours, how much more ought Christians, who professe themselves heires of better and more abiding promises? But especially arme thy selfe against those vanities which most easily beset and beguile thee; apply the authority of the Word to thine owne particular sicknesse and disease, treasure up all the experiences that meet thee in thine own course, or are remarkable in the lives of others, remember how a moment swallowed up such a pleasure, which will never returne againe, how an indirect purchase embitter'd such a preferment, and thou never didst feelee that comfort in it, which thy hopes and ambitions promised thee, how a frowne and disgrace at another time

The Vanity of the Creature.

7

time dashed all thy contrivances for further advancement, how death seized upon such a friend, in whom thou hadst layed up much of thy dependance and assurances, how time hath not onely rob'd thee of the things, but even turn'd the edge of thy desires, and made thee loath thy wonted idols, and looke upon thy old delights as *Amnon* upon *Tamar* with exceeding hatred. But above all addresse thy selfe to the Throne of Grace, and beseech the Lord so to sanctifie his Creatures unto thee, as that they may not be either thieves against him to steale away his honour, or snares to thee to entangle thy soule. Wee will conclude this first Direction with the words of the Apostle: *The Time is short: It remaineth that both they that have wives bee as though they had none, and they that weep as though they weeped not, and they that reioyce as though they reioyced not, and they that buy as though they possessed not, and they that use this world*

1. Cor. 7. 29

Esa. 38. 12

1. Pet. 4. 7.

world as not abusing it, that is, as not to be drowned & smothered in the businesses of this life, as if there were any fundamentall and solid utility in them; for saith he, *The fashion of this world passeth away.* The Apostles Exhortation is beset at both ends with the same enforcement from whence I have raised mine. First, *The time is short;* The Apostle, as the learned conceive, useth a Metaphor from Sailes or Curtens, or Shepherds Tents (as *Ezekiah* makes the comparison) such things as may be gathered up together into a narrow roome. Time is short, that is, That time which the Lord hath spread over all things like a saile, hath now this five thousand yeeres beene rolling up, and the end is now at hand, as Saint *Peter* speakes; The day is approaching when time shall bee no more. And so the words in the Originall will well beare it, *ὁ καιρὸς συνιστάμενος τὸ λοιπὸν ἵσται.* The remainder of time is short, or time is short, for so much
as

as yet remaineth of it to bee folded up, and therefore wee ought so to behave our selves as men that have more serious things to consider of, as men that are very neere to that everlasting haven, where there shall bee no use of such sailes any more. And in the Apostles close the same reason is farther yet enforced: *For the fashion of this world passeth away*, *παρουσία*, The figure, intimating that there is nothing of any firmesse or solid consistency in the Creature, it is but a surface, an outside, an empty promise, all the beauty of it is but skinned deepe; and then that little which is desirable and pretious in the eyes of men (which the Apostle calles *The lust of the world*, 1 Joh. 2. 17.) *παραγωγή*, It passeth away, and is quickly gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1. *It deceives or cozens*, and therefore use it as if you used it not,
use

use it as a man in a serious businesse would use a false friend that profers his assistance, though his protestations be never so faire, yet so employ him as that the businesse may bee done though hee should fayle thee.

2 Transversum agit, It carries a man headlong: the lusts of the world are so strong and impetuous, that they are apt to enflame the desires, and even violently to carry away the heart of a man; and for this cause likewise use it as if you used it not, engage your selfe as little upon it as you can, doe as mariners in a mighty winde, hoise up as few sayles, expose as few of thy affections to the rage of worldly lust as may bee; beware of being carried where two seas meet, as the ship wherein *Paul* suffered shipwracke, I meane, of plunging thy selfe in a confluence of many boysterous and conflicting busineses, least for thine inordinate prosecution of worldly things, the Lord
either

either give thy Soule over to suffer shipwracke in them, or strip thee of all thy lading and tackling, break thine estate all to pieces, and make thee glad to get to Heaven upon a broken planke.

3. The fashion of this world passeth over, it doth but goe along by thee and salute thee, and therefore use it as if thou used'st it not; doe to it as thou would'st doe to a stranger whom thou meetest in the way, hee goes one way and thou another; salute him, stay so long in his company till from him thou have received better instructions touching the turnings and difficulties of thine owne way, but take heed thou turn not into the way of the Creature, least thou lose thine owne home.

Secondly, Get an Eye of Faith, to looke Through and Above the Creature. A man shall never get to looke off from the world, till hee can looke beyond it. For the soule will have hold-fast of something,

F

and

§ 32

2. Pet. 1. 9.

and the reason why men cling so much to the earth is, because they have no assurance, if they let goe that hold of having any subsistence elsewhere. Labour therefore to get an interest in Christ, to finde an everlasting footing in the steadfastnesse of Gods Promises in him, and that will make thee willing to suffer the losse of all things, it will implant a kinde of hatred and distimation of all the most precious endearments which thy soule did feed upon before. Saint *Peter* saith of wicked men, that they are *Parblinde*, they cannot see a farre off, they can see nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the same constant and habituall indisposition which sometimes happeneth unto a sound eye by reason of a thicke mist: though a man be walking in a very short lane, yet hee sees no end of it: and so a naturall man cannot reach

reach to the period of earthly things, death and danger are still a great way out of his sight, whereas the eye of faith can looke upon them as already expiring, and through them look upon him who therefore gives the Creatures unto us, that in them wee might see his power and taste his goodnesse: and nature it selfe me thinkes may seem to have intended some such thing as this in the very order of the Creatures. Downeward a mans eye hath something immediatly to fixe on; all is shut up in darkenesse save the very surface, to note that wee should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes, and buried in their owne deformity. All the beauty, and all the fruit of the earth is placed on the very outside of it, to shew how short and narrow our affections should be towards it. But upward the eye findes scarce any thing to bound it, all is transpa-

F 2

rant

10227 78122
 785 071 2120
 2120722,
 2120 071 2120
 07122, 07122
 07122722
 Arist. Rhet.
 1.2.

Heb. 11. 1.

rant and diaphanous, to note how vast our affections should be towards God, how endlesse our thoughts and desires of his kingdom, how present to our faith the heavenly things should be even at the greatest distance. The Apostle saith, That Faith is *the Substance of things hoped for*, that it gives being & present subsistency to things farre distant from us, makes those things which in regard of naturall causes are very remote, in regard of Gods Promises to seeme hard at hand. And therefore though there were many hundred yeres to come in the Apostles time, and, for ought wee know, may yet bee to the Dissolution of the World, yet the Apostle tells us that even then it was the last houre, because faith being able distinctly to see the truth and Promises of God, and the Endlesnesse of that life which is then presently to bee revealed, the infinite excesse of vastnesse in that, made that which was otherwise a great

great space seeme even as nothing, no more in comparison than the length of a Cane or Trunk, through which a man lookes on the Heavens, or some vast countrey. And ever the greater magnitude and light there is in a body, the smaller will the *medium* or distance seeme from it; the reason why a perspective glasse drawes remote objects close to the eye, is because it multiplies the *species*. Wee then by Faith apprehending an infinite and everlasting glory, must needs conceive any thing through which wee looke upon it to bee but short and vanishing. And therefore though the Promises were a farre off in regard of their owne existence, yet the Patriarkes did not onely see but embrace them; their Faith seemed to nullifie and swallow up all the distance. *Abraham* saw Christs day and was glad; hee looked upon those many ages which were betweene him and his promised seed, as upon small and unconfide-

Heb. 11.1,

Ioh. 8.

rable distances in comparison of that endlesse glory into which they ran, they were but as a curtaine or piece of hangings, which divide one roome in a house from another. Labour therefore to get a distinct view of the height and length, and breadth and depth, and the unsearchable love of God in Christ, to finde in thine owne soule the truth of God in his promises, and that his Word abideth forever, and that will make all the glory of other things to seeme but as grasse.

Esai. 40.8.

§ 33.

*Si desunt,
non per ma-
la opera
quærantur
in mundo si
aasunt, per
bona opera
serventur
in cælo. Epi.
205.
Luk. 16.9.*

Lastly, though the Creature be mortall in it selfe, yet in regard of man, as it is an instrument serviceable to his purposes, and subordinat to the graces of God in him, it may bee made of use even for Immortality. To which purpose excellent is that speech of Holy *An-
stin*, if you have not these earthly goods, saith hee, take heed how thou get them by evill workes heere; and if thou have them, labour by good workes

workes to hold them even when thou art gone to Heaven. Make you friends, saith our Saviour, of the unrighteous Mammon, that when you faile, they may receive you into everlasting habitations; a religious and mercitull use of earthly things makes way to Immortalitie and Blessednesse. Cast thy Bread upon the waters, and after many dayes thou shalt finde it. It is an allusion unto husbandmen. They doe not eat up and sell away all their corne, for then the world would quickly be destitute, but the way they take to perpetuate the fruits of the earth, is to cast some of it backe againe into a fruitfull soile where the waters come, and then in due time they receive it with increase: so should wee doe with these worldly blessings, sow them in the bowels and backes of the poore members of Christ, and in the day of harvest wee shall finde a great increase. If thou draw out thy soule to the righteous, and satisfie the afflicted Soule,

F 4

then

*Esa. 58. 10
11.*

then shall thy light rise in obscurity, and thy darknesse bee as the noone day, then thy waters shall not lye unto thee; that happinesse which it falsly promisseth unto other men, it shall performe to thee. And so much be spoken touching the great disproportion betweene the Soule of man and the Creature, in regard of the Vanity of it.

§ 34.

The next disproportion is in their *Operation*. They are vexing and molesting things. Rest is the satisfaction of every Creature, all the roivings and agitations of the Soule are but to finde out something on which to rest; and therefore where there is Vexation, there can bee no proportion to the Soule of man; and *Salomon* telles us, That *All things under the Sonne are full of labour, more than a man can utter*. Hee was not used as an instrument of the Holy Ghost to speake it onely, but to try it too; the Lord was pleased for that very purpose to conferre on him a confluence

Eccles. 1. 8.

fluence of all outward happinesse,
and inward abilities which his very
heart could^d desire, that hee at last
might discover the utter insuffici-
ency of all created Excellencies to
quiet the Soule of man. But if we
will not beleve the Experience of
Salomon, let us beleve the autho-
rity of him that was greater than
Salomon; who hath plainly com-
pared the things and the cares of
the earth to *Thornes*, which as the
Apostle speakes, *Pierce or bore a man
thorough with many sorrowes.*

First, They are *Wounding thornes*;
for that which is but a pricke in the
flesh is a wound in the Spirit; be-
cause the Spirit is most tender of
smart: and the Wise man call them
Vexation of Spirit. The Apostle tells
us they beget many sorrowes, and
those sorrowes bring death with
them. If it were possible for a man
to see in one view those oceans of
bloud which have beene let out of
mens veines by this one Thorne; to
heare in one noise all the groanes of

F 5

those

Mat. 13 22

1. Tim. 6.

10.

§ 35.

2. Cor. 7. 10

those poore men, whose lives from the beginning of the world unto these dayes of bloud wherein wee live have been set at sale, and sacrificed to the unsatiable ambition of their bloody rulers; to see and heare the endlesse remorse and bitter yellings of so many rich and mighty men as are now in Hell, everlastingly cursing the deceit and murder of these earthly Creatures, it would easily make every man with pittie and amazement to beleeve, that the Creatures of themselves without Christ to qualifie their venome and to blunt their edge, are in good earnest *Wounding Thornes*.

§ 36

Secondly, they are *Choking Thornes*; they stifle and keep down all the gracious seeds of the word, yea, the very naturall sproutings of noblenesse, ingenuity, morality in the dispositions of men. Seed requires emptinesse in the ground, that there may be a free admission of the raine and influences of the heavens

to

to cherish it : and so the Gospell requires nakednesse and poverty of minde, a sense of our owne utter insufficiencie to our selves for happinesse, in which sense it is said that the *poore receive the Gospell*. But now earthly things meeting with corruption in the heart, are very apt First, *to Fill it*, and secondly, *to Swell it*, both which are conditions contrary to the preparations of the Gospell.

They *Fill* the heart. First, with *Businesse*. Yokes of Oxen, and Farmes, and wives, and the like contentments take up the studies and delights of men, that they cannot finde out any leasure to come to Christ.

Secondly, They Fill the Heart *with Love, and the Love of the world shuts out the Love of the Father*, as the Apostle speakes. When the Heart goes after Covetousnesse, the power and obedience of the word is shut quite out. *They will not doe thy Words*, saith the Lord to the

Luk. 14. 18.
20.

§ 37.

1. Ioh. 2. 15

Ezek. 33.

the Prophet, *for their heart goeth after their Covetousnesse.* A deare and superlative Love, such as the Gospell ever requires (for a man must love Christ upon such termes as to be ready without consultation or demurre, not to forsake onely, but to hate father and mother & wife, & any the choicest worldly endearments for his Gospels sake) I say such a Love admits of no Corrivality or competition. And therefore the love of the World must needs extinguish the love of the Word.

Lastly, they Fill the heart *with feare* of forgoing them : and feare takes off the heart from any thoughts save those which look upon the matter of our feare: when men who make Gold their Confidence heare that they must forsake all for Christ, and are sometimes haply put upon a triall, they start aside, choose rather securely to enjoy what they have present hold of, than venture the interruption of
their

their carnall contentments for such things, the beauty whereof the Prince of this World hath blinded their eyes that they should not see. For certainly till the minde be settled to beleve that in God there is an ample recompence for any thing which wee may otherwise forgoe for him, it is impossible that a man should soundly embrace the love of the truth, or renounce the love of the world.

Secondly, as they Fill, so they *Swell* the Heart too, and by that meanes worke in it a contempt and disestimation of the simplicity of the Gospell. Wee have both together in the Prophet, According to their pasture so were they *Filled*; they were filled, and their heart was *Exalted*, therefore have they forgotten mee. Now the immediat childe of Pride is selfe-dependance and a reflection on our owne sufficiency, and from thence the next issue is a contempt of the simplicity of that Gospell which would drive

us

§ 38.

Hos. 13. 6.

Psal. 10. 4.

1. Cor. I.

23.

Act. 17. 32.

Luk. 16. 14.

us out of our selves. The Gentiles out of the pride of their own wisdom counted the Gospell of Christ foolishnesse, and mocked those that preached it unto them: and the Pharisees, who were the learned Doctors of Ierusalem, when they heard Christ preach against earthly affections, out of their pride and covetousnesse *Derided him*, as the Evangelist speakes. Nay further they stifle the seeds of all noblenesse, ingenuity, or common virtues in the lives of men; from whence come oppression, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, sordid, ignoble courses, a very dissolution of the Lawes of nature amongst men, but from the adoration of earthly things, from that Idoll of Covetousnesse which is set up in the heart?

Thirdly, they are *Deceitfull Thornes*, as our Saviour expresseth it. Let a man in a tempest goe to a Thorne for shelter, and hee shall
light

light upon a Thiefe in stead of a fence, which will teare his flesh in stead of succouring him, and doe him more injury than the evill which hee fled from; and such are the Creatures of themselves, so far are they from protecting, that indeed they tempt, and betray us. The pride of thine heart *hath deceived thee*, thou that dwellest in the Clefts of the Rockes, thou that sayest in thine heart, Who shall bring me downe? I will bring thee downe, saith the Lord to Edom.

Lastly, they are *vanishing Thorns*: nothing so apt, nothing so easie to catch fire, and be presently extinguished. They are *quenched like a fire of Thornes*.

To consider yet more distinctly the *vexation* of the Creature, wee will observe first the *Degrees*; secondly, the *Grounds* of it; and thirdly, the *Vses* which we should put it to.

Five *Degrees* wee shall observe of

Obad. vers.

3, 4.

Habak. 2.

9. 10.

Ezek. 28.

17.

Zeph. 2. 15.

§ 39

Psal. 58. 9.

118. 12.

§ 40.

of this *Vexation*.

Eccl. 2. 22.
23.

First, the Creatures are apt to molest the Spirit *in the procuring of them*, even as Thornes will certainly pricke in their gathering. They make *all a mans dayes sorrow, and his travell grieve, they suffer not his heart to take rest in the night*, as the Wise-man speakes. What paines will men take? What hazards will they runne to procure their desires? Paines of body, plotting of braine, conflicts of passions, biting of conscience, disreputation amongst men, scourge of tongues, any thing, every thing will men adventure, to obtaine at last that which it may bee is not a competent reward for the smallest of these *Vexations*. How will men exchange their Salvation, throw away their owne mercy, make themselves perpetuall drudges and servitors to the times, fawne, flatter, comply, couple in with the instruments or Authors of their hopes, hazard their owne blood
in

in desperat undertakings, and staine
their consciences with the bloud of
others, to swimme through all
to their adored haven. *Adorare*
vulgus, *jacere oscula*, & *omnia*
serviliter pro imperio. The Histori-
an spake it of *Otho* that Roman
Absalom, hee worshipped the
people, dispenced frequently his
courtesies and plausibilities, crou-
ched and accommodated himselfe
to the basest routs, that thereby
hee might creepe into an usurped
honour, and get himselfe a hated
memorie in after-ages. And that
the like vexation is ordinary in the
procurement of any earthly things
will easily appeare, if wee but
compare the disposition of the mind
with the obstacles that meet us in
the pursuit of them. Suppose wee
a man importunately set to travell
unto some place where the certainty
of some great profit or prefer-
ment attends his comming, the way
through which hee must goe is in-
tricate, deepe, unpasseable, the
beast

Tacit. hist.
lib. 1.

Prov. 21. 5
26. 1. Tim.
6. 9.

Rom. 8. 23.
26.
Psal. 42. 1.
Cant. 2. 5.
2. Sam. 13.
2.

1. King. 21
4.

beast that carries him lame and tyred, his acquaintance none, his instructions few, what a heavy vexation must this needs be to the soule of that man to bee crossed with so many difficulties in so eager a desire? Iust this is the case with naturall men in the prosecution of earthly things. First, the desires of men are very violent (which the Scripture useth to expresse by *making haste, greedy coveting, a purpose to be rich*) *Qui Dives fieri vult, & cito vult fieri*, they that will be rich cannot be quiet till their desires are accomplished: and therefore wee finde strong desires in the Scripture phrase expressed by such things as give intimation of paine with them. The Apostle describethē by *groaning and sighing*; the Prophet David by *panting and gasping*; the Spouse in the Canticles by *sicknesse, I am sicke with love*. Thus Amnon grew leane for the desire of his sister, and was vexed and sicke; thus Abab waxed heavie, and layed him

him downe on his bed, and, turned away his face, and would not eate because of *Naboths* Vineyard. So that very importunitie of desires is full of *Vexation* in it selfe. But besides, the meanes for fulfilling these desires are very difficult, the instruments very weak and impotent: peradventure a mans wits are not suteable to his desires, or his strength not to his wits, or his stocke not to his strength, his friends few, his corrivals many, his businesse tough and intricate, his counsels uncertaine, his projects way-layed and prevented, his contrivances dashed and disappointed, such a circumstance unseene, such a casualty starting suddenly out, such an occurrence meeting the action hath made it unfeasible, and shipwrecked the expectation. A man deales with the earth, he findes it weake and languide, every foot of that must oftentimes lye *fallow*, when his desires doe stil plow; with men, hee findes their hearts hard, and

and their hands close ; with servants, hee findes them slow and unfaithfull ; with trading, hee findes the times hard, the World at a stand, every man too thrifty to deale much, and too craftie to bee deceived : so that now that *vexation* which was at first begun with *vehemencie of desire*, is mightily improved with *impatieney of opposition*, and lastly much increased with the *feare of utter disappointment* at last. For according as the desires are either more urgent, or more difficult, so wil the feares of their miscarriage grow ; and it is a miserable thing for the minde to be torne asunder betweene two such violent passions as *Desire and Feare*.

§ 41.

The *second Degree of Vexation* is in the multiplying of the Creature that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heape growes, the more the heart is enlarged unto it, and impossible it is, that that
desire

desire should bee ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted bloud is more fierce in the desire of it than hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third prosecution than in the first. It is an usual selfe deceit of the heart to say and thinke, If I had such an accession to mine estate, such a dignity mingled with mine other preferments, could but leave such and such portions behinde me, I should then rest satisfied & desire no more. This is a most notorious cheat of the fleshly heart of man; first, therby to beget a secret conceit, that since this being gotten I should sit quietly downe, I may therefore set my selfe with might and maine to procure it, and in the meane time neglect the state of my soule, and peradventure ship-wracke my Conscience upon indirect and unwarrantable

*Aug. de civ.
Dei. l. 14.
cap. 4.*

able meanes for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soule in earthly delights, and to distill a secret poyson of greedinesse into the heart. For it is with worldly love as with the Sea, let it have at the first never so little a gap at which to creepe in, and it will eate out a wider way, till at last it grow too strong for all the bulwarkes and overrunne the Soule. *Omne peccatum habet in se mendacium*: there is something of the lye in every sinne, but very much in this of worldlinesse, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runnes downe a steepe hill is at last carried not barely by the impulsion of his owne will, but because at first hee engaged himselfe upon such a motion as in the which it would prove impossible

ble for him to stop at his pleasure. Wee reade in Saint *Austins* Confessions of *Alipius* his Companion, who being by much importunitie overcome to accompany a friend of his to those bloody Romane Games, wherein men killed one another to make sport for the people; and yet resolving though hee went with his body, to leave his heart behind him, and for that purpose to keepe his eyes shut, that hee might not staine them with so ungodly a spectacle, yet at last upon a mighty shout at the fall of a man, hee could not forbear to see the occasion, and upon that grew to couple with the rout, and to applaud the action, as the rest did. In another place of the same booke wee reade of *Monica*, the mother of that holy man, that she had so often used to sip the wine that came to her Fathers table, that from sipping she grew to loving, and from thence to excessive drinking; which particulars are by him reported, to shew

Confess. lib.
6. c. 8.

Confess. lib.
9. c. 8.

Tacit.

1. Tim. 6.
10.

Exod. 16.
20.

shew the deceitfulnesse of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first : for it is in the case of sinne, as it is in Treason, *qui deliberant desciverunt*, to entertaine any the modestest termes of parley with Gods enemy is downeright to forsake him. And if it be so in any thing, then much more in the love of the World ; for the Apostle tels us, that that is a *Root*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull qualitie, partly by reason of the fertile soyle wherein it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandry and suggestions, that it will every day grow faster, settle deeper, and spread wider in our soules. By which meanes it must needs likewise create abundance of *Vexation* to the spirits of men. For as *Manna* in the Wildernesse, when the people

people would not be content to have from God their daily bread, but would needs be hoording and multiplying of it, bred wormes and flanke; so when men will needs heape up wealth and other earthly supplies beyond stint or measure, they doe but store up wormes to gnaw upon the. r consciences, that which will vex and annoy the owners. *They pant after the Dust of the Earth on the bead of the poore*, saith the Prophet of those cruell oppressors that sold the righteous for shooes; it notes how the fiercenesse of a greedy and unsatiabable desire will weare out the strength of a man, make him spend all his wits, and even gaspe out his spirits, in pursuing the poore unto the dust, sucking out their very livelihood and substance, till they are faine to lye downe in the dust. *Woe unto him*, saith the Prophet, *that increaseth that which is not his, enlarging his desires as Hell an death, that loadeth himselfe with*
G *thicke*

Amos. 2. 7.

Habak. 2. 6.

Amos 3. 10.

James 5.3.

thicke clay, that is in other expressi-
ons, that storeth up violence and
robbery, that heapeth treasures a-
gainst the last day; the words shew
us what the issue of vehement and
indefatigable affections is, they doe
but create *Vexations* to a mans own
soule, and all his wealth will at
length lye upon his conscience like
a load and mountaine of heauey
earth.

§ 42.

ὁ μὲν πόντος
δ' ἅλς, καὶ δὲ
κατ' ἄλυσιν
αὐτῶν, καὶ
μὲν τὰ ἄμαρ
τήματα, τὴν
δὲ ἀπόλαυσιν
παρίχει ἰστί-
ως. (Cory. ed
pop. Antioch.
Hom. 2.

The third Degree of *Vexation* is
from the *enjoyment*, or rather from
the *use* of earthly things: for though
a wicked man may be said to use
the Creatures, yet in a strict sense
hee cannot bee said to enjoy them.
The Lord maketh his Sunne to
shine upon them, giveth them a
lawfull interest, possession, and use
of them; but all this doth not
reach to a *Fruition*. For that im-
ports a delightfull sweet orderly use
of them, which things belong un-
to the blessings and promises of the
Gospel. In which respect the A-
postle sayth, that God giveth un-

I. Tim. 6. 17

TO US *παρα τῆς ἀπολαύσεως*, *All things richly to enjoy.* This is the maine sting and vexation of the Creature alone without Gods more especial blessing, that in it a man shall still taste a secret curse, which deprives him of that dearenesse and satisfaction which hee lookes for from it. False joy like the crackling of Thornes hee may finde, but still there is some flie in the oyntment, some death in the pot, some madnesse in the laughter, which in the midst of all damps and surpriseth the soule with horror and sadnesse; there are still some secret suggestions and whisperings of a guilty conscience, that through all this Iordan of pleasure a man swimmes downe apace into a dead Sea, that all his delights do but carry him the faster unto a finall Judgement, *Res severa est verum gaudium*; True joy, saith the Heathen Man, is not a perfunctory, a floating thing, it is serious and massy, it sinkes to the

Senec. ep.

Center of the heart: as in Nature, the Heavens wee know are alway, calme, serene, uniforme, undisturbed; they are the clouds and lower Regions that thunder and bluster; The Sunne and Starres rayse up no fogges so high, as that they may imprint any reall blot upon the beauty of those purer bodies, or disquiet their constant and regular motions: but in the lower Regions, by reason of their nearnesse to the earth, they frequently rayse up such Meteors as often breake forth into Thunders and Tempests.; so the more heavenly the minde is, the more untainted doth it keepe it selfe from the corruptions and temptations of worldly things, the more quiet and composed is it in all estates; but in minds meerely sensuall the hotter Gods favours shine, and the faster his raine falls upon them, the more fogs are rayfed, the higher Thorns grow up, the more darkenesse and distractions doe shake the soule of
such

such a man. As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water: so earthly things raise up such tumultuary and disquiet thoughts in the mindes of men, as doth at last quite extinguish all the heat and comfort which was expected from them.

Give mee leave to explaine this *Vexation* in some one or two of *Salomons* particulars, and to enfold his enforcements thereof out of them. And first, to begin with that with which hee begins; the *Knowledge* of things, either *Naturall* in this present Text, or *morall* and *Civill*, *ver. 17.* of both which hee concludeth that they are *Vanity and Vexation of Spirit*. The first argument hee takes from the *weaknesse* of it, either to restore or correct any thing that is amisse. *That which is crooked cannot bee made straight.* Wee may understand it severall wayes: First, all our knowledge by reason of mans cor-

§ 43.

ruption is but a crooked, ragged, impedit knowledge, and for that reason a vexation to the minde : for rectitude is full of beauty, and crookednesse of deformity. In mans Creation his understanding should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediat successions; but now sinne hath mingled such confusion with things, that the minde is faine to take many crooked and vast compasses for a little uncertaine knowledge. Secondly, The weaknesse of all naturall knowledge is seen in this, that it cannot any way either prevent or correct the naturall crookednesse of the smallest things, much lesse make a man solidly and substantially happie. Thirdly, That which is crooked cannot be made strait. It is impossible for a man by the exactest knowledge of natural things to make the nature of a man, which by sin is departed from its primitive rectitude, strait again, to repaie that Image

Image of God which is so much distorted. *When they knew GOD, they glorified him not as God, they became vaine in their imaginations, and their foolish heart was darkened.* It is the Apostles speech of the wisest Heathen. *Aristotle*, the most rationall Heathen man that the world knowes of, in his Doctrin confesseth the disability of morall knowledge to rectifie the intemperance of Nature, and made it good in his practice; for he used a common Strumpet to satisfie his lust. *Seneca* likewise the exactest Stoicke which we meeete with, then whom never any man writ more divinely for the contempt of the World, was yet the richest Usurer that ever wee reade of in ancient stories, though that were a sinne discovered and condemned by the Heathen themselves.

A second ground of Vexation from knowledge is, *The Defects and Imperfections of it. That which is wanting cannot bee numbred.* There

ROM. 1. 21.

Ethic. lib. 7. cap. 3. & 4
Vide de philosophia Impudicis & veritatem corrumpentibus. Tert. Apolog. c. 46
Tacit. Ann. lib. 13. Dio. Tac. Annol. lib. 6. Arist. Polit. lib. 1 cap. 10. vii. Rosin. Anti. lib. 8. c. 20.

are many thousand Conclusions in Nature which the most exquisite Judgement is not able to pierce into, nor resolve into their just Principles. Nay, still the more a man knowes, the more discoveries hee makes of things he knowes not.

§ 45.

Thirdly, in *much wisdom is much griefe, and hee that encreaseth knowledge encreaseth sorrow.* In civill wisdom, the more able a man is, the more service is cast upon him, the more busineses runne through him, the lesse can he enjoy his time or liberty. His Eminence loades him with envie, jealousies, observation, suspicions, forceth him oftentimes upon unwelcome compliances, upon colours and inventions to palliate unjust Counsels and stoppe the clamours of a gaine-saying Conscience, filles him with feares of miscarriage and disgrace, with projects of honour and plausibility, with restless thoughts how to discover, prevent, conceale, accommodate the adversaries, or his

his owne affaires, in one word is very apt to make him a stranger to God and his owne soule. In other learning, let a man but consider, First, The confusion, uncertainty, involvednesse, perplexities of Causes and Effects by mans sinne; Secondly, The paines of the body, the travell of the minde, the sweate of the Braine, the tugging and plucking of the understanding, the very drudgery of the Soule to breake through that confusion, and her owne difficulties; Thirdly, the many invincible doubts and errours which will still blemish our brightest Notions; Fourthly, the great charges which the very instruments and furniture of learning will put men to; Fifthly, the generall disrespect which, when all is done, it findes in the World, great men scorning it as pedantry, ordinary men unable to take notice of it, and great Scholars faine to make up a Theater amongst themselves; Sixthly, the Insufficiency thereof

to perfect that which is amisse in our Nature, the malignant property thereof to put sin into armour, to contemne the simplicity and purity of Gods Word; And lastly, the neere approach thereof to its owne period, the same death that attendeth us being ready also to bury all our learning in the grave with us: these and infinite the like considerations must needs mingle much sorrow with the choicest Learning.

§ 46.

Secondly, let us take a view of *pleasure*. There is nothing doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisite-nesse of his delights, and variety to keepe out the surfet of any one, he is then fittest to examine what compasse of Goodnesse or satisfaction is in them. First then, *Salomon* kept his wisdom, hee pursued such manly and noble delights as might not vitiate but rather improve his

intellectuals. *Chap. 2. verse 1, 2, 3.* Secondly, his wisdom was furnished with variety of subjects to enquire into, hee had magnificence and provisions futeable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine. *verse 3.* stately Edifices, *verse 4.* Vineyards and Orchards, yea very Paradises, as large as Woods, *verse 5, 6.* Fish-ponds, and great Waters, multitudes of Attendants and retinue of all sexes. Mighty herds of Cattell of all kindes, *verse 7.* Great treasures of Silver and Gold, all kindes of musique vocall and instrumentall; Thirdly, *Salomon* exceeded in all these things all that ever went before him, *verse 9.* Fourthly, as he had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all, Hee with-held not his heart from any joy: there was no mixture of sickness, warre, or any intercurrent difficulties to corrupt their sweetness,

1 Kings 4.
& 10.

nesse, or blunt the taste of them. Here are as great preparations as the heart of man can expect to make an universall survey of those delights which are in the Creature: and yet at last upon an impartiall enquiry into all his most magnificent workes, the Conclusion is, they were but *Vanity and vexation of spirit*, verse 11. Which Vexation hee further explaines. First, by the necessary divorce which was to come betweene him and them, He was to leave them all, verse 18. Secondly, by his disability so to dispose of them as that after him they might remaine in that manner as he had ordered them, verse 19. Thirdly, by the effects which these and the like considerations wrought in him; they were so farre from giving him reall satisfaction, as that first, he *Hated* all his workes, for there is nothing makes one hate more eagerly than disappointment in the good which a man expected. When *Amnon* found what little satisfaction

2 Sam. 13.
15.

faction his exorbitant lust received in ravishing his sister *Tamar*, hee as fiercely hated her after hee had desired her before. Secondly, Hee *despaired* of finding any good in them, because they beget nothing but travell, drudgery, and unquiet thoughts.

Lastly, let us take a view of *Riches*, the ordinarily most adored I-doll of all the rest. The wise Man sayes, first in generall, *Neither Riches nor yet abundance of Riches will satisfie the soule of man*, Eccles. 5. 10. This hee more particularly explaines; first, from the sharers which the encrease of them doth naturally draw after it, verse 11. and betweene the Owners and the sharers there is no difference but this, an empty speculation, one sees as his owne, what the other enjoys to those reall purposes for which they serve as well as he. Secondly, from the unquietnesse which naturally growes by the encrease of them, which makes an ordinary

§ 47.

See Job 20.
15.-29.

ordinary drudge in that respect more happy, verse 12. Thirdly, from the hurt which usually, without some due corrective they bring, verse 13. either they hurt a man in himselfe, being strong temptations and materials too of pride, vaine-glory, covetousnesse, luxury, intemperance, forgetfulnesse of God, love of the World, and by these of disorder, dissolutenesse, and diseases in the body; or else at least they expose him to the envie, accusations, violences of wicked men. Fourthly, from their uncertainty of abode, they perish by an evill travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and posterity is beggerd. Fifthly, from the certainty of an everlasting separation from them, verse 15, 16. and this hee saith is a *sovereign evil*, which galls the heart of a worldly man, that hath resolved upon no other Heaven than his wealth, when sicknesse comes to snatch him away

away from this his Idoll, there is not onely sorrow, but *wrath and fury* in him, verse 17. Sixthly, from the disability to use or enjoy them, when a man through inordinate love, or distrustfull providence, or sordidnesse of spirit, or encumbrances of employments, will not while he lives enjoy his abundance, and when he dyes hath not, either by his owne covetous prevention, or his successours inhumanity, an honourable buriall, *Chap. 6.* verse 1, 2, 3. Seventhly, from the narrownesse of any satisfaction which can be received from them, verse 7. All the wealth a man hath can reach no higher than the *filling of his month*, then the outward services of the Body, the desires of the Soule remaine empty still. A glutton may fill his belly, but hee cannot fill his lust; a covetous man may have a house full of money, but hee can never have a heart full of money; an ambitious man may have Titles enough to overcharge his

his memory, but never to fill his pride; the agitations of the Soule would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the great Library in his head at once; the sensuality of a lascivious man would never bee satiated, it would bee the more enraged, though he should tyre out his strength and waste his spirits, and stupifie all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth, and poverty and folly makes a shift to doe so too, verse 8. the desires wander, the soule roves up and downe as ever, verse 9. Eighthly, from their disability to protect or rescue a man from evill, to advance the strength of a man beyond what it was before, verse 10. Though a man could scrape all the wealth in the world together, hee were *but a man still*, subject to the same dangers

gers and infirmities as before, nothing can exalt him above, or exempt him from the common Lawes of humanity: neither shall hee be ever able to contend with him that is mightier than he. All his wealth shall never bee able to blinde the eye, or bribe the Justice, or restraine the power of Almighty God, if hee be pleased to inflict the strokes of his vengeance upon his Conscience.

The fourth degree of vexation is from the *Review of them*: First, if a man consider the *meanes* of his getting them. His Conscience will oftentimes tell him, that peradventure hee hath pursued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, sweare, deceive, supplant, undermine, to corrupt and adulterate wares, to hoord up and dissemble them till a dearer season, to trench upon Gods Day for his owne purposes, that so hee might not onely receive, but even steale away blessings

§ 48.

ἐν τοῖς ἱεροῖς
 πλεονεξίαις ἀ-
 μιλλῶσι τῷ
 ἰσθμῷ, ἱερῶν
 καὶ ἀρχαῖων καὶ
 ἀεχρίων καὶ
 μυστῶν ἀφελ-
 οῦντες τὸν
 ἑαυτῶν ψυ-
 χῶν. *Chrys.*
ad pop. Ap-
tiosch. hom. 2

sings from him. Secondly, if a man
 consider the *manner*, the *inordinate*
 and over-eager way of procuring
 them. How much pretious time
 hast thou spent which can never be
 recal'd againe, for one houre where-
 of a tormented soule in Hell would
 part with all the World if hee had
 the disposall of it; to bee but so
 small a space within the possibili-
 ties of salvation againe, how much
 of this pretious time hast thou
 spent for that which is no bread,
 and which satisfieth not? How
 many golden opportunities of en-
 creasing the graces of thy soule, of
 feeding thy faith with more noble
 and heavenly Contemplations on
 Gods trueth and promises, on his
 Name and Attributes, on his Word
 and Worship, of rousing up thy
 Soule from the sleepe of sinne, of
 stirring up and new enflaming thy
 spirituall gifts, of addressing thy
 selfe to a more serious, assiduous,
 durable communion with thy God,
 of mourning for thine owne cor-
 rup-

ruptions, of groning and thirsting after heavenly promises, of renewing thy vowes and resolutions, of besieging and besetting Heaven with thy more ardent and retired prayers, of humbling thy selfe before thy God, of bewayling the calamities, the stones, the dust of Si-on, of deprecating and repelling approaching Judgements, of glorifying God in all his wayes, things of pretious, spirituall and everlasting consequence, how many of these golden opportunities hath thy too much absurd love and attendance on the World stolne from thee? And surely to a Soule enlightened these must needs be matters of much vexation. Thirdly, if a man consider *the use* hee hath made of them: How they have stolne away his heart from trusting in God to relye on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on present contentments; to love life, to feare death,

to

to dispense with much unjust liberty, to gather rust and securitie in Gods worship? How much excesse and intemperance they have provoked, how little of them have been spent on Gods Glory and Church, how small a portion wee have repayed him in his Ministers or in his Members? how few naked backes they have clothed? how few emptie bellies they have filled? how few languishing bowels they have refreshed? how few good workes and services they have rewarded? These are considerations which unto sensible consciences must sometime or other beget much Vexation. Fourthly, if a man consider his owne former *experiences*, or the *examples* of others that bring the vanitie of these earthly things into minde. How some of his choycest pleasures have now out-lived him and are expired; how the Lord hath snatched from his dearest embracements those Idols which were set up
against

against his glory ; how many of his hopes have fayled, of his expectations and presumptions proved abortive ; how much money at one time a Sicknesse, at another a suit, at a third a Thiefe, at a fourth a Shipwracke or miscariage, at a fift, yea at a twentieth time a lust hath consumed and eaten out? How many examples there are in the world of withered and blasted estates, of the Curse of God not onely like a Moth insensibly consuming, but like a Lion suddenly tearing asunder great possessions.

The *last Degree of Vexation* from the Creature is from the *Disposing* of them. All Creatures, sinners especially, that have no hope or portion in another life, doe naturally love *a present earthly immortality*: and therefore though they cannot have it in themselves, yet as the Philosopher saith of living creatures, the reason why they generate is, that that Immortality which in their owne particulars they cannot

§ 49.

not have, they may *ἵνα ὡς ἀνθρώποι*
 so farre as they are able,
 procure in the *species* or kinde
 which they thus preserve; so rich
 and worldly men, though they
 cannot bee immortall on the earth
 themselves, yet they affect an im-
 mortality in their names and dwel-
 ling places, Psal. 49. 11. and there-
 fore they desire to transmit their
 substance to such successours as may
 have wisdom and noblenesse of
 minde to continue it. Now then if
 a man either have no heire, or one
 that is so active as to alter, or so care-
 lesse and supine as to ruine all, ei-
 ther base to dishonour the house, or
 profuse to overthrow it, these and
 many other the like doubts must
 needs infinitely perplex the mindes
 of men, greedy to perpetuat their
 names and places, Ecclesiast. 2.
 18. 19.

The second thing which we pro-
 posed to consider in this argument
 was the Grounds of this Vexation.
 I shall name but three. *Gods curse;*

Mans

*Mans corruption; and the Creatures
Deceitfulnesse.*

I have at large before insisted on the Curse considered alone, Now I am to shew in one word *the issuing of Vexation therefrom.* The curse of the Creature is as it were the poyson and contagion of it ; and let a man mixe poyson in the most delicate wine, it will but so much the easier, by the nimblenesse of the spirits there, invade the parts of the body, and torment the bowels. Gold of it selfe is a precious thing, but to be shackled with fetters of Gold, to have it turned into a use of bondage, addes mockery to the affliction; and farre more precious to a particular man is a chayne of iron which drawes him out of a pit, than a chayne of Gold which clogges him in a prison; a key of iron which lets him out of a dungeon, than a barre of Gold that shuts him in. If a man should have a great Diamond curiously cut into sharpe angles, worth many thousand

§ 50.

Iob. 20. 14
16, 20. 22,
23.

sand pounds, in his bladder, no man would count him a rich, but a miserable and a dead man ; this is just the case betweene a man and the Creatures of themselves without Christ to sanctifie them unto us ; though the things bee excellent in their owne being, yet mingled with our corruptions and lusts, they are turned into poyson, into the Gall of Aspes within a man, they will not suffer him to feele any quietnes in his belly, *In the fulnesse of his sufficiencie hee shall bee in straights, and while hee is eating, the fury of wrath shall raine downe upon him.* Let a mans meat bee never so sweet in it selfe, yet if he should temper the sawce with dirt out of a sinke, it would make it altogether loathsome ; and a wicked man eats all his meat like swine wrapped up and overdawbed with dirt and curses. *A little, saith Salomon, which the righteous hath is better than great riches of the ungodly :* In se it is not, but *Quoad hominem*, in regard

regard of the man it is : for that little which a righteous man hath is to him an experience of Gods Promise, a branch of his love, a meanes of thankfull affections in him, a *viaticum* unto Heaven ; whereas the wicked mans abundance turns into his greater curse, their table becomes their snare , and those things which should have been for their good prove unto them an occasion of falling. God makes his Sunne to shine on the just and on the unjust, on a garden of spices, & on a dunghill : but in the one it begetteth a sweet savour of praise and obedience, in the other it rayseth up noysome lusts , which prove a savour unto death . And who had not rather bee free in a cottage, than condemn'd in a palace ? Saint Paul distinguisheth of a *Reward* and a *Dispensation*. *If I preach the Gospel willingly, I have a Reward; if against my will, a Dispensation is committed unto mee* . Wee may apply it to our purpose . Those
H good

Psalm. 69.
22.

1. Cor. 9. 17

good things which the faithfull enjoy though but small, are yet Rewards and Accessions unto the Kingdome of God and his righteousness, and so long they bring joy and peace with them; but unto the wicked they are meerely a Dispensation, they have onely the burden and businesse, not the Reward nor benediction of the Creature.

§ 51.
 Tit. 1. 15.
 Hag. 2. 12,
 13, 14.
 Rev. 10. 9.

The second Ground is the *Corruption of nature*, which maketh bitter and uncleane every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinary things. Wee reade of a Roule which was sweet in the mouth, but bitterneffe in the belly: Such are the Creatures; In the bowels of men, their hearts and consciences (which are the Seminaries of Corruption) they turne into Gall, however in the mouth they have some smatch of honey in them, For this is a constant Rule, *Then only doth the Creature satisfie a man when it is suitable*

able to his occasions and necessities.

The Reason why the same proportion is unsufficient for a Prince, which is abundant for a privat man, is because the occasions of the prince are more vast, massie, and numerous than the occasions of a privat man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for happinesse, are limited and shortened, whereas another mans are still at large: for he is in a way, his eye is upon an end, hee useth the world but as an Inne, and no man that travels homeward wil multiply businesses unnecessarily upon himselfe in the way. In his house he can finde sundry employments to busie himselfe about, the education of his children, the governement of his family, the managing of his estate are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment & rest: So here, The faithful make their home their businesse, how to have their

conversation in Heaven, how to have a free and comfortable use of the food of life, how to relish the mercies of God, how to governe their evill hearts, how to please God their Father and Christ their Husband, how to secure their interest in their expected inheritance, how to thrive in grace, to be rich in good workes, to purchase to themselves a further degree of glory, how to entaile their spirituall riches to their posterity in a pious education of their children, these are their employments: the things of this life are not matters of their *Home*, but onely comfortable refreshments in the *way*, which therefore they use not as their grand occasions to create businesse to them, but onely as interims and necessary respites. So that hereby their occasions being few and narrow, those things which they heere enjoy are unto those occasions largely suteable, and by consequent very satisfactorie unto their desires. But
worldly

*Solatio non
negativa.*

worldly men are here at home, they have their portion in this life : here-upon their desires are vast, and their occasions springing out of those desires, infinite. A man in the right way finds at last an end to his journey, but hee that is out of the way wanders infinitely without any successe. Rest is that which the desires and wings of the soule do still carry men upon. Now the faithful being alwayes in the way, do with comfort goe on, though it be peradventure deep and heavy, because they are sure it will bring them home at last ; but wicked men in a fairer way are never satisfied, because they have not before them that rest which their soule desires.

For inordinate lusts are ever infinit. What made the heathen burne in lust one towards another, but because the way of *Nature* is finite, but the way of *Sinne* infinite? What made *Nero* that wicked Emperour have an officer about him, who was called *Arbiter Neroniana*

G 3 *libidinis,*

ἡ ποινή ἐστὶν
'αὐτοῦ πῶς
Α' αὐτοῦ
Α' αὐτοῦ
ἡ ποινή ἐστὶν
φύσις. *Aristot. polit. l. 1. c. 7.*
Tacit. Annal. l. 16. 2

His Απειρη
αυξηση ει
χρηματι-
μοι το το
μοι. Arist.
polit. l. i. c. 9

libidinis, the Invention and Contriver of new wayes of uncleannesse, but because lust is infinite? What made *Messalina* that prodigie of women, whom I presume *Saint Paul* had a particular relation to, Rom. i. 26. *Profluere ad incognitas libidines*, as the Historian speaks, prostitute her selfe with greedines unto unnaturall and unknowne abominations, but because lust is infinite? What makes the ambitious man never leave climbing, till hee build a nest in the Starres; the covetous man never leave scraping, till hee fill bagges, and chests, and houses, and yet can never fill the hell of his owne desires, the Epicure never cease swallowing, and spuing, and staggering, and inventing new arts of catches, and rounds and healths, and caps, and measures, and damnation; the swearer finde out new gods to invoke, and have change of oathes as it were of fashions; the superstitious Traveller runne from England to Rhemes, and

from thence to Rome, and from Rome to Loretto, and after that to Jerusalem to worship the milke of our Lady, or the cratch and tomb of our Saviour, or the nayles of his Crosse, or the print of his feet, and I know not what other fond delusions of silly men, who had rather finde salvation any where than in the Scriptures; What is the reason of these and infinite the like absurdities, but because *Lust is infinite*? and infinite Lust will breed infinite occasions, and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about: and this must needs beget much *Vexation* of mind, not to have our possessions in any measure proportionable to our occasions.

The third and last ground is the *Creatures deceitfulnesse*, there is no one thing will more disquiet the minde than to be defeated. Those things wherein men feare miscarriage, or expect disappointment, they

§ 52.

Esa. 64. 3.

Esa. 30. 13

Esa. 47. 9

Psal. 58. 9.

2. Pet. 2. 1.

Zech. 5. 2, 9

prepare such a disposition of minde as may be fit to beare it: but when a man is surprized with evill, *the novelty encreaseth the vexation*. And therefore the Scripture useth to expresse the greatnesse of a judgement by the *unexpectednesse* of it: *When thou didst terrible things which we looked not for*. The unexpectedness doth adde unto the Terrour. *A breach in an instant, a momentary, a sudden destruction, a swift damnation, a flying roule, a winged woman*; such are the expressions of a severe Judgement. And therefore it was a wise observation which Tacitus made of a great Romane, hee was *Ambiguarum rerum sciens eoque intrepidus*: Hee foresaw, and by consequence was not so much troubled with evill events, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herin disappointed is the ground of much vexation.

When

When a man travels in a deep way and sees before him a large smooth plaine, hee presumes that will recompence the toyle hee was formerly put to ; but when hee comes to it, and findes it as rotten, as full of sloughes, and bogges and quagmires as his former way, his trouble is the more multiplied, because his hopes are deceived. The Divell and the World beget in mens mindes large hopes, and make profuse promises to those that will worship them ; and a man at a distance sees abundance of pleasure and happinesse in riches, honours, high places, eminent employments, and the like ; but when hee hath his hearts desire, and peradventure hath out-climb'd the very modesty of his former wishes, hath ventur'd to breake through many a hedge, to make gaps through Gods Law and his owne Conscience, that he might by shorter passages hasten to the Idoll hee so much worshipped, hee findes at last that there was more

H 5 trouble

*Clem. Alex.
in Pædag.
li. 3. ca. 2.*

trouble in the fruition, than expectation at the distance ; that all this is but like the *Egyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an ugly ape, the ridiculous Idoll of that people. A man comes to the world as to a Lotterie with a head full of hopes and projects to get a prize, and returns with a heart full of blankes, utterly deluded in his expectation. The world useth a man as Ivie doth an Oke, the closer it gets to the heart, the more it clings and twists about the affections (though it seeme to promise and flatter much) yet it doth indeed but eat out his real substance and choake him in the embraces.

§ 53.

First then , they *deceive our Judgements*, make us thinke better of them than they deserve ; they deale with us as the Philistins with *Sampson*, they beginne at our eyes. Thus

Thus the Divell beganne to beguile *Eve*, When *shee* saw that the Tree was good, and pleasant to the eyes, then being thus first deceived, shee became a transgressor: and thus *E-sau* disputes himselfe out of his Birth-right; I am at the point of death, the pottage will make mee live, the Birth-right will not goe into the grave with me; I will pre-ferre my life before my privilege.

Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of Gold and Babylonish garment; but they were denoted and cursed things, they did not onely deceive him, but undoe him; The wedge of gold (if I may so speake) did serve to no other purpose but to cleave asunder his soule from his body, and the Babylonish garment but for a shroud. *Gehezies* presumptions were vast, and the bargain he thought very easie, to buy garments, and olive yards, and

Gen. 3. 6.
1. Tim. 2. 14

Gen. 25. 32

§ 30.

and vine-yards, and sheepe, and oxen, and man-servants and maid-servants at the price of an officious and mercenary lye, he thought hee had provided well for his posterity by the reward of *NAAMAN*; but the event proves quite contrary, hee provided nothing but a leprosie for himselfe and his seed for ever.

§ 55.

Luk. 12. 20.
Ezek. 28. 9.

Ier. 2. 36.

Hos. 10. 6.
Ezay 47. 8.

11.
Iob 6. 19,
30.

They deceive our hopes in *respect of Good*; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamitie. How many men have perished by their honours? How many have beene eaten up by their pleasures? How many hath the greedy desire of wealth powred out into the grave? They promise *peace* and safety (as wee see how Israel boasted in their mountaines, confederacies, supplies from Egypt and Assyria, in their owne counsels and inventions) and yet all these end in shame and disappointment; They promise *libertie*.

erty, and yet make men slaves unto vile lusts: they promise *fitnesse for Gods service*, and nothing more apt to make men forget him or his worship: Thus all those phantastical felicities, which men build upon the Creature, prove in the end to have been nothing else but the banquet of a dreaming man, nothing but lies and vanity in the conclusion.

Lastly, They deceive us likewise in *respect of evill*. No Creatures, however they may promise Immunity and deliverance, can doe a man any good when the Lord will bee pleased to send evill upon him. And yet it is not for nothing that a truth so universally confessed should yet be repeated in the scripture, *That silver, and gold, and corruptible things are not a fit price for the soules of men*. Doubtlesse the holy men of God foresaw a time when false Christs, and false Prophets should come into the world, which should set salvation to sale, and

Psal. 62. 9.
HoL 10. 13
Ier. 16. 19.

§ 56.

1. Pet. 1. 18
Psal. 49. 7. 8

Rev. 18. 13

Prov. II. 4.

10, 2.

Ezek. 7. 19

Zeph. 1. 18

Esay. 28.

14. 15.

and make merchandise of the Souls of men (as wee see at this day in popish Indulgencies, and Pennance and the like no lesse ridiculous than impious superstitions.) Neither is it for nothing, that Salomen tells us, *That riches, yea whole Treasures doe not profit in the day of death*: a speech repeated by two Prophets after him. For surely those holy men knew how apt wealth and greatnesse is to bewitch a man with conceits of immortality, as hath beene shewed. Who were they that made a covenant with death, and were at an agreement with hell to passe from them, but the scornfull men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put farre away the evill day, and in despite of the Prophets threatnings did flatter themselves in the conceit of their firme and inconcussible estate, but they who were at ease in Sion, who trusted upon the Moun-

Mountaines of Samaria, who lay upon beds of Ivory, and stretched themselves upon their Couches. Yet wee see all this was but deceit, they goe captive with the first of those that goe captive, and the banquet of them that stretched themselves is remooved. All earthly supports without God are but like a stately house on the sand, without a foundation; a man shall bee buried in his owne pride. He that is strong shall bee to seeke of his strength, hee that is mightie and should deliver others, shall bee too weake for his owne defence, hee that is swift shall bee amazed, and not dare to fly; if he be a bow-man, at a great distance, if he bee a rider and have a great advantage, hee shall yet bee overtaken, and hee that is couragious, and adventures to stand out, shall bee faine to flye away naked at the last. What ever hopes or refuges any Creature can afford a man in these troubles, they are nothing but froth

Amos 6.1.7

Amos 2.14
16.

Amos 9.2.
5.
Obad.ver.
3.9.
Esa. 57.13.
Ier. 2.28.
Deut. 32.
37, 42.
Ier. 11. 12.

Esa. 10. 3. 4.

Ezek. 22. 14

Ier. 4. 30.

Esa. 31. 3.

froth and vanitie, the Lord challenges and derides them all. And the Prophet *Esay* gives a sound reason of it all. *The Egyptians are men and not God, and their horses are flesh and not spirit: when the Lord shall stretch out his hand, both hee that helpeth, shall fall, and hee that is holpen shall fall downe, and they all shall fayle together.*

§ 57.

Before wee proceed to the last thing proposed; here is a question to be answered. If the Creatures bee so full of Vexation, It should seeme that it is unprofitable, and by consequence unlawfull either to labour or to pray for them. Which yet is plainly contrary to Christs direction, Give us our dayly bread, and contrary to the practice of the Saints who use to call for the fardness of the earth and dew of heaven, peace of walls and prosperity of Palaces upon those whom they blesse.

To which I answer. That which is evill by accident doth not prejudice

dice that which is good in it selfe
and by Gods Ordination. Now
the Vexation which hath beene
spoken of, is not an effect flowing
naturally out of the condition of
the Creature, but ariseth meerely
by accident, upon the reason of its
separation from God, who at first
did appoint his owne blessed com-
munion to goe along with his
Creatures. Now things which are
good in themselves, but acciden-
tally evill may justly bee the object
of our prayers and endeavours:
And so on the other side, many
things there are which in them-
selves alone are evill, yet by the
providence and disposition of God
they have a good issue, they worke
together for the best to them that
love God. It was good for *David*
that hee had beene afflicted: yet
wee may not lawfully pray for such
evils on our selves or others, upon
presumption of Gods goodnesse to
turne them to the best. Who
doubts that the calamities of the
Church

Church doe at this time stirre up the harts of mento seeke the Lord and his face, and to walke humbly and fearefully before him: yet that man should bee a curse and prodigie in the eyes of God and men, who should still pray for the calamities of Sion, and to see the stones of Jerusalem still in the dust. Death is in it selfe an evill thing (for the Apostle callis it *an enemy*, 1. Cor. 15.) yet by the infinite power and mercy of God, who delights to bring good out of evill, and beauty out of ashes, it hath not onely the sting taken away, but is made an enterance into Gods owne presence, with reference unto which benefit, the Apostle desireth *to bee dissolved and to be with Christ*, Phil. 1.23. Now notwithstanding this goodnesse which death by accident brings along with it, yet being in it selfe a *Destructive thing*, wee may lawfully in the desires of our soule shrink from it and decline it. Example whereof wee have in the

the death of Christ himselfe, which was of all as the most bitter, so the most precious : and yet by reason of that bitternesse which was in it, hee prayes against it, presenting unto his Father the desires of his Soule for that life which hee came to lay downe: as his obedience to his Father, and love to his Church made him most willingly embrace death, so his love to the integrity of his humane nature, and feare of so heavy pressuress as he was to feele, made him as seriously to decline it. And though the Apostle did most earnestly desire to be with Christ, yet he did in the same desire decline the common roade thither through the darke passages of death, 2. Cor. 5.4. Unlawfull indeed it is for any man to pray universally against death, because that were to withstand the Statutes of God, Heb. 9. 27. but against any particular danger wee may, as *Ezechiah* did, 1 King. 20.1, 2. reserving still a generall submission to the wil and decrees

crees of God. For wee are bound in such a case to use all good means, and to pray for Gods blessing upon them, which amounts to a prayer against the danger it selfe. So then, by the Rule of contraries, though the Creatures be full of Vanitie and vexation, yet this must not swallow up the apprehension of that goodnesse which God hath put into them, nor put off the desires of men from seeking them of God in those just prayers which hee hath prescribed, and in those lawfull endeavours which hee hath commanded and allowed.

§ 58

The third thing proposed was the consideration of that *Use* which wee should make of this Vexation of the Creature. And first, the consideration thereof mingled with Faith in the heart must needs work humiliation in the spirit of a man, upon the sight of those sins which have so much defaced the good Creatures of God. Sinne was the first thing that did pester the earth with

with thornes, Gen. 3. 17, 18. and hath fill'd all the Creation with vanity and bondage. Sinne is the ulcer of the soule; touch a wound with the softest Lawne, and there will smart arise; so though the Creatures be never so harmelesse, yet as soone as they come to the heart of a man, there is so much sinne and corruption there, as must needs beget paine to the Soule. The palate, prepossest with a bitter humour, findes its owne distemper in the sweetest meat it tastes; so the soule having the ground of bitternesse in it selfe findes the same affection in every thing that comes neere it. Death it selfe, though it bee none of Gods workes, but the shame and deformitie of the Creature, yet without sinne it hath no sting in it, 1. Cor. 15. 55. how much lesse sting, thinke wee, have those things which were made for the comforts of mans life, if sinne were not the Serpent that did lurke under them all? Doeſt thou then in thy swiftest careere

careere of earthly delights, when thou art posting in the wayes of thy heart, and in the sight of thine eyes, feele a curbe privily galling thy conscience, a secret dampe seazing upon thy soule, and affrighting it with dismall suspicions and trembling preoccupations of attending judgements, see a hand against the wall writing bitter things against thee? Dost thou in all thy lawfull Callings finde much sweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compassing thy just and lawfull intendments? Doe not lose the opportunity of that good which all this may suggest unto thee, take advantage to fish in this troubled water. Certainly, there is some *Jonah* that hath raysed this storme, there is some sinne or other that hath caused all this trouble to thy soule. Do not repine at Gods providence, nor quarrell with the dumbe Creatures but let thine indignation reflect upon
on

on thine owne heart ; and as ever thou hopest to have the sweat of thy brow abated , or the care of thy heart remitted, or the curse of the Creature removed, cast thy self downe before God, throw out thy sinne, awake thy Saviour with the cry of thy repentance, and all the stormes will bee suddenly calmed. Certainly the more power any man hath over the corruption of his Nature, the lesse power hath the sting of any Creature over his heart. Though thou hast but a dinner of herbes with a quiet conscience, reconciled unto God , thou doest therein finde more sweetnesse than in a fatted Oxe with the contentions of a troubled heart. When ever therefore wee finde this Thorne in the Creature, wee should throw our selves downe before God, and in some such manner as this bewaile the sinne of our heart, which is the root of that Thorne. Lord, thou art a God of peace and beauty, and what ever comes from thee must

must needs originally have peace and beauty in it. The Earth was a Paradise when thou didst first bestow it upon mee, but my sinne hath turned it into a Desert, and curs'd all the increase thereof with Thornes. The honour which thou gavest mee was a glorious attribute, a sparkle of thine owne fire, a beam of thine owne light, an impresse of thine owne Image, a character of thine owne power; but my sinne hath put a Thorne into mine honour, my greedinesse when I look upward to get higher, and my giddinesse when I looke downeward for feare of falling, never leaves my heart without anguish & vexation. The pleasure which thou allowest mee to enjoy is full of sweet refreshment, but my sinne hath put a Thorne into this likewise; my excessse and sensuality hath so choaked thy Word, so stifled all seeds of noblenesse in my minde, so like a Canker overgrowne all my precious time, stolne away all opportunities

ties of grace, melted and wasted
all my strength, that now my re-
freshments are become my disea-
ses. The Riches, which thou ga-
vest mee, as they come from thee,
are soveraigne blessings, wherewith
I might abundantly have glorified
thy Name, and served thy Church,
and supplied thy Saints, and made
the eyes that saw mee to blesse me,
and the eares that heard me to bear
witness to mee, wherewith I
might have covered the naked
backe, and cured the bleeding
wounds, and filled the hungry
bowels, and satisfied the fainting
desires of mine owne Saviour in his
distressed members: but my sinne
hath put in so many Thornes of
pride, hardnesse of heart, uncom-
passionatenesse, endlesse cares, se-
curitie and resolutions of sinne, and
the like, as are ready to pierce me
thorow with many sorrowes. The
Calling wherein thou hast placed
mee is honest and profitable to men
wherein I might spend my time in
I glorifying

glorifying thy Name, in obedience to thy will, in attendance on thy blessings; but my sinne hath brought so much ignorance and inapprehension upon my understanding, so much weaknesse upon my body, so much intricatenesse upon my employments, so much rust and sluggishnesse upon my faculties, so much earthly-mindednesse upon my heart, as that I am not able without much discomfort to goe on in my calling. Al thy Creatures are of themselves full of honour and beauty, the beames and glimpses of thine owne glory; but our sinne hath stained the beauty of thine owne handie-worke, so that now thy wrath is as well revealed from Heaven as thy glory, wee now see in them the prints as well of thy terrours as of thy goodnesse.

And now, Lord, I doe in humblenesse of heart truly abhorre my selfe, and abominate those cursed sinnes, which have
not

not onely defiled mine owne nature and person, but have spread deformitie and confusion upon all those Creatures, in which thine owne wisdom and power had planted so great a beauty, and so sweet an order, After some such manner as this ought the consideration of the thornynesse of the Creature humble us in the sight of those finnes which are the roots thereof.

§ 59.

Secondly, the consideration hereof should make us wise to prevent those cares which the creatures are so apt to beget in the heart: those I meane which are branches of the Vexation of the Creature. There is a twofold *Care, Regular, and Irregular*. Care is then Regular: First, when it hath a *Right end*, such as is both suteable with, and subordinate to our maine end, the kingdome of God and his righteousness. Secondly, when the *meanes* of procuring that end are *right*; for wee may not doe evil

*Aug. de
Mendac. ad
Consent. l.*

to effect Good. Recovery was a lawfull end which *Ahaziah* did propose, but to enquire of *Baalzebub* was a meanes which did poyson the whole businesse; nay Saint *Austine* is resolute, that if it were possible by an officious lie to compasse the redemption of the whole world, yet so weighty and universall a good must rather be let fall, than brought about by the smallest evill. Thirdly, when the manner of it is good, and that is, first, when the Care is moderate, Phil. 4. 5, 6. Secondly, when it is with submission to the will and wisdom of God; when wee can with comfort of heart, and with much confidence of a happy issue recommend every thing that concernes us to his providence and disposall, can be content to have our humours mastered, and conceits captivated to his obedience, when wee can with *David* resolve not to torment our hearts with needlesse and endlesse projects, but to rowle our selves up-
on

on Gods protection. *If I shall find favour in his eyes, hee will bring me againe, and shew mee both the Arke and his habitation; But if hee say thus unto mee, I have no delight in thee, let him doe to mee as seemeth good unto him.* Such was the resolution of *Elis*, *It is the Lord, let him doe what seemeth him good.* Such the submission of the disciples of *Cæsarea*, when they could not perswade *Paul* to stay from *Ierusalem*, *The will of the Lord be done.* Cleane contrary to that wicked resolution of the king of *Israel* in the famine, *This evill is of the Lord, what should I wait for the Lord any longer?* Now in this respect care is not a vexation, but a duty; hee is worse than an *Infidell* that provides not for his owne. Our Saviour himselfe had a bag in his family, and *Salomon* sends foolish and improvident men unto the smallest Creatures to learne this care, *Prov.* 6.8.

2.Sa.15.25
26.

1.Sam.3,18.

Act.22.12,
14.

2.King.6
33.

1.Tim.5.8.

That Care then which is a branch

of this Vexation is not ~~any~~ but
meane, a cutting, dividing, distra-
cting care, against which we ought
 the rather to strive, not onely be-
 cause it is so apt to arise from the
 Creature coupling in with the cor-
 ruption of mans heart, but also be-
 cause of its owne evill quality, it
 being both *Superfluous and sinfull.*
First, Irregular cares are superflu-
ous, and improper to the ends
 which wee direct them upon, and
 that not to our maine end onely,
 Happiness, which men toyling to
 discover in the Creature where it is
 not, doe instead thereof finde no-
 thing but trouble and vexation;
 but even to those lower ends which
 the Creatures are proper and sute-
 able unto, For *unto us* properly
 belongs the *Industry*, but *unto God*
the care, unto us the labour and use
 of meanes, but unto God the bles-
 sing and successe of all. Though
Paul plant and *Apelle* waters, it is
 God onely that can give the en-
 crease, hee must bee trusted with
 the

1. Cor. 3. 6.

the events of all our industry. *Peter* never began to sinke till hee began to doubt, that was the fruit of his carking and uabeleeffe. Which of you by taking thought can adde one cubite to his stature, sayth Christ, our cares can never bring to passe our smallest desires; because I say the care of events was ever Gods prerogative and belonged wholly to his providence. Upon him wee must cast our care, upon him wee must unlode our burdens, and hee will sustaine us. Wee are all of *one family*, of the household of God and of faith, now wee know children are not to lay up for parents, but parents for children. If wee should see a childe cark and toyle for his living, wee should presently conclude that hee was left to the wide world, and had no father to provide for him; and that is our Saviours argument, *Take no thought, for your heavenly Father knoweth you have need of these things.* Let us therefore learne to

Mat. 14. 22

Luk. 12. 25

1. Pet. 5. 7

Psal. 55. 22

Eph. 2. 19.
Gal. 6. 10

Mat. 6. 32

	cast our selves upon God. First, <i>In Faith</i> , depending upon the truth of his promises, <i>Hee hath sayd I</i> <i>will not faile thee, nor forsake thee,</i> and upon the <i>All-sufficiency of his</i> <i>Power, our God whom wee serve</i> <i>is able to deliver us.</i> This was that which comforted <i>David</i> in that bitter distresse, when <i>Ziglag</i> was burnt by the <i>Amalekites</i> , his <i>Wives</i> taken captive and him- selfe readie to bee stoned by the people, <i>Hee encouraged himselfe</i> <i>in the Lord his God.</i> This was that which delivered <i>Asa</i> from the huge hoste of the <i>Lubims</i> and <i>Ethiopi-</i> <i>ans, because hee rested on God;</i> and all which afterwards hee got by his diffidence and carnall projects, was to purchase to himselfe perpetuall warres. That which grieved the Lord with his people in the Wildernesse was their distrust of his power and protection, <i>Can hee</i> <i>spread a table in the Wildernesse?</i> <i>Can hee give bread also and flesh for</i> <i>his people?</i> And indeed as <i>Caines</i> de-
Heb. 13.5.	
Dan. 3.17.	
1 Sa. 30. 6.	
2. Chron.	
14. 11, 12.	
1. Chron.	
16.9.	
Num. 14. 11	
Psal 78. 19,	
20.	
Psal. 106. 24	
Gen. 4. 13	

despaire, so in some proportion, any fainting under temptation, any discontent with our estate, proceed from this, that wee measure God by our selves, that wee conceive of his power onely by those issues and wayes of escape which we are by our owne wisedomes able to forecast, and when wee are so straitned that wee can see no way to turne, there we give over trusting God, as if our sinnes were greater than could be forgiven, or our afflictions than could be removed. It is therefore a notable meanes of establishing the heart in all estates, to have the eye of Fayth fixed upon the power of God, to consider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; and therefore to resolve with *Iehosaphat*, that when wee know not what to doe, yet we will have our eyes upon him still. Sonne of man, saith the Lord to *Ezekiel* can these dead bones live? and hee answered, *O Lord God thou knowest.*

Ezek. 37. 11
Esay. 49,
24, 25.

Hab. 3. 3 18
Zec. 4. 6 10
Esa. 55. 8.
12.
Hos. 11. 9.
2. Chro. 20
6, 12.

Ezek. 37. 3.

Mar. 10,
16, 27.

Phil. 4. 5, 6,
7.

knowest. Thy thoughts are above our thoughts; and where things are to us impossible, they are easie unto thee. Secondly, by *Prayer.* This is a maine remedy against carefull thoughts. When the Apostle had exhorted the Philippians, that their Moderation, that is, their Equanimity and calmenesse of minde in regard of outward things, should bee knowne unto all men, hee presseth it with this excellent reason, *The Lord is at hand,* hee is ever at home in his owne family, hee is *neere* to see the wants, and to heare the cries of all that come unto him; therefore sayth hee, *Bee carefull for nothing, but in every thing by prayer and supplication with thanksgiving* (thanksgiving for what you have, and prayer for what you want) *let your requests bee made knowne unto God,* and hee shal furnish you with peace in all estates.

A remarkable example of which promise wee have in *An-*

as the Mother of *Samuel*; In the bitterneſſe of her ſoule ſhee wept, and did not eat (namely of the Sacrifices, which were to bee eaten with rejoycing) then ſhee prayed, and vowed a vow unto the Lord, and having caſt her cares upon him ſhee then went her way, and did eate, and her countenance was no more ſad. *Ezekiah* in his ſickneſſe chattered like a Swallow, and mourned as a Dove; but after his Prayer hee ſung ſongs of deliverance to the ſtringed instruments. *Habakkuk* before his prayer trembled, but after his prayer hee triumphed in the miſt of death. *David* full of heavineſſe and of groanings in his prayer, but after as full of comfort againſt all his enemies.

1. Sam. I. 7
10, 18.
1. Chron.
29, 9.
Deut. 12, 18
Deu. 18, 47
Mal. 2, 13.

Eſay 38, 14
20.

Hab. 3, 2, 16
18, 19

Pſal. 6, 69.

Secondly, as Irregular Cares are needleſſe and ſuperfluous, ſo they are *ſinnefull too*. Firſt, In regard of their *object*, they are worldly cares, the cares of the men of this world; therein wee declare our ſelves.

§ 61.

Eph. 4, 17.
Mat. 6, 32.

Ioh. 15, 19.
1. Cor. 2, 12.
Rom. 12, 2.
Psal. 4, 3.
Tit. 2, 14.
1. Pet. 2, 9
Cyprian.

selves to walke in conformitie to the Gentiles, as if wee had no better foundation of quietnesse and contentment than the heathen which know not God. And this is Christs argument, after all these things doe *the Gentiles seeke*. Wee are taken out of the World, wee have not received the spirit of the world, and therefore wee must not bee conformable unto the world, nor bring forth the fruits of a worldly spirit, but walke as men that are set apart, as a peculiar people, and that have heavenly promises, and the Grace of God to establish our hearts. *Ille terrena sapient qui promissa caelestia non habent*, It is seemly for those alone, who have no other portion but in this life, to fixe their thoughts and cares heere. Secondly, they are sinnefull in regard of their *Causes*, and they are principally two: First, *Inordinate lust or coveting*, the running of the heart after covetousnesse; Secondly, *Distrust of Gods Providence*,
for

for those desires which spring from lust can never have faith to secure the heart in the expectation of them. Lastly, they are sinnefull in their *Effects*. First, They are *murdering cares*, they worke sadnesse, suspicions, uncomfortablenesse, and at last death. Secondly, they are *choaking cares*, they take off the heart from the Word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects wee ought to arme our selves against them.

Iam. 4. 3.

2. Cor. 7. 10

Mat. 13. 22

Iam. 4. 4.

§ 62.

Which that wee may the better doe, wee will in the last place propose two sorts of directions: First, *How to make the Creature no vexing Creature*. Secondly, *How to use it as a vexing Creature*: for the former. First, *Pray for conveniency*, for that which is suteable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy

thy parts, and thy supplies to thy occasions. If a Ship out of greedinesse bee over-loaden with Gold, it will bee in danger of sinking, notwithstanding the capacity of the sides bee not a quarter filled; on the other side fill it to the brimme with feathers, and it will still trosse up and downe, for want of due ballasting: so is it in the lives of men, some have such greedy desires, that they thinke that they can runne through all sorts of businesse, and so never leave loading themselves, till their hearts sinke and be swallowed up with worldly sorrow and security in sinne: others set their affections on such triviall things, that though they should have the fill of all their desires, their mindes would still bee as floating and unsetled as before. Resolve therefore to doe with thy selfe as men with their ships: there may a Tempest arise, when thou must be constrained to throw out all thy wares into the Sea; such were the times of the Apostles, and after bloody persecutions,

secutions, when men were put to forsake Father, Mother, Wife, Children, nay to have the ship it selfe broken to pieces, that the Marriner within might escape upon the ruines. But besides this, in the calmest and securest times of the Church, these two things thou must ever looke to, if thou tender thine owne tranquillity: First, *fill not thy selfe onely with light things.* Such are all the things of this world in themselves, besides the roome and cumbersomenesse of them (as light things take up ever the most roome) they still leave the soule floating and unsettled. Doe therefore as wise Mariners, have strong and substantiall ballasting in the bottome, faith in Gods promises, love and feare of his name, a foundation of good Workes, and then whatever becomes of thy other loading, thy ship it selfe shall bee safe at last, thou shalt be sure in the greatest tempest to have thy life for a prey. Secondly, *Consider the bur-*
den

den of thy Vessel; all ships are not of an equall capacity, and they must bee freighted, and mann'd, and victualled with proportion to their burden. All men have not the same abilities, some have such a measure of grace as enables them with much wisdom and improvement to manage such an estate as would puffe up another with pride, sensuality, superciliousnesse and forgetfulnessse of God. Againe, some men are fitted to some kinde of employments, not to others, as some ships are for merchandise, others for war; and in these varieties of states every man should pray for that which is most suteable to his disposition and abilities, which may expose him to fewest temptations, or at least by which hee may bee most serviceable in the bodie of Christ, and bring most glory to his Master. This was the good prayer of *Agur*, give mee neither povertie nor riches, feed mee with food convenient for mee: this is that wee
all

pray, Give us *our daily Bread*, that which is most proportioned to our condition, that which is fittest for us to have, and most advantageous to the ends of that Lord whom wee serve.

Secondly, labour ever to get *Christ into thy ship*, he will checke every tempest, and calme every vexation that growes upon thee. When thou shalt consider that his truth, and person, and honour is embarked in the same vessell with thee, thou maiest safely resolve on one of these, either hee will bee my Pilot in the ship, or my planke in the Sea to carry me safe to Land; if I suffer in his company, and as his member, hee suffers with mee, and then I may triumph to be made any way conformable unto Christ my head. If I have Christ with mee, there can no estate come which can be cumbersome unto me. Have I a load of misery and infirmitie inward, outward, in minde, body, name or estate? this takes away the vexation

§ 63.

2. Cor. 8. 9.
Phil. 2. 7.

Mt. 12. 24
Act. 27. 23.

2. Cor. 12. 7,
9.

Phil. 4. 13.

vexation of all, when I consider it all comes from Christ, and it all runnes into Christ. It all comes from him as the wise disposer of his owne body; & it all runs into him as the compassionat sharer wth his own body: It all comes from him who is the distributer of his Fathers gifts, and it all runnes into him who is the partaker of his members sorrowes. If I am weake in body, Christ my head was wounded; if weake in minde, Christ my head was heaue unto death. If I suffer in my estate, Christ my head became poore, as poore as a seruant; if in my name, Christ, my head was esteemed vile, as vile as *Beelzebub*. Paul was comforted in the greatest tempest with the presence of an Angell, how much more with the Grace of Christ? when the Thorne was in his flesh and the buffers of Satan about his soule, yet then was his presence a plentifull protection, my Grace is sufficient for thee: and he confesseth

seeth it elsewhere, I am able to doe all things through Christ, that strengthens mee. Christs head hath sanctified any thornes, his backe any furrowes, his hands any nayles, his side any speare, his heart any sorrow that can come to mine. Againe, have I a great estate, am I laden with abundance of earthly things? this takes away all the Vexation, that I have Christ with mee; his promise to sanctifie it, his wisdom to manage it, his glory to bee by it advanced, his word to bee by it maintained, his Anointed ones to bee by it supplied, his Church to bee by it repaired, in one word his poverty to bee by it relieved. For as Christ hath strength and compassion to take off the burden of our afflictions, so hath he poverrie too, to ease that vexation which may grow from our abundance. If thou hadst a whole wardrobe of cast apparell, Christ hath more nakednesse than all that can cover;
if

if whole barns full of corn, & cellars of wine, Christ hath more empty bowels than all that can fill; if all the precious drugs in a country, Christ hath more sickness than all that can cure; if the power of a great Prince, Christ hath more imprisonment than all that can enlarge; if a whole house full of silver and gold, Christ hath more distressed members to be comforted, more breaches in his Church to be repaired, more enemies of his Gospel to be opposed, more defenders of his Faith to be supplied, more urgencies of his Kingdome to be attended, than all that will serve for.

Christ professeth himselfe to be still hungry, naked, sicke, and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done is ours, by reason of our Communion with him, so all the evill we suffer is Christs, by reason of his compassion with us. The Apostle saith, that we sit together with Christ in heavenly places, & the same Apostle saith,

Match. 15.

Ephes. 2. 6.
Col. 1. 24.
Aug.

saith, that the sufferings of Christ
are made up in his members. *Nos ibi
sedemus, & ille hic laborat.* We are
glorified in him, & he pained in us,
in all his honor we are honored, &
in all our affliction he is afflicted.

Thirdly, cast out thy *Jonah*, eve-
ry sleeping and secure sinne that
brings a Tempest upon thy ship,
vexation to thy spirit. It may bee
thou hast an execrable thing, a
wedge of gold, a Babylonish gar-
ment, a bag full of unjust gaine, got-
ten by sacrilege, disobedience, mer-
cilessnesse, oppression, by detaining
Gods, or thy neighbours rights; It
may be thou hast a *Dalila*, a strange
woman in thy bosom, that brings a
rot upō thine estate, & turns it al in-
to the wages of a whore; what ever
thy sicknesse, what ever thy plague
bee, as thou tenderest the tranquil-
lity of thine estate, rouse it up from
its sleepe by a faithfull serious and
impartial examination of thine own
heart, & though it be as deare to thee
as thy right eye, or thy right hand,
thy choicest pleasure or thy chiefeft
profit,

§ 64.

ἵνα ἀμαρτία
ἐκείνη χιμῶσιν
ὁ πνευματικὸς
ὁ καὶ κλυτὰ
γίγιναι ἐκεί-
νην μὲν ὅτι ἡ
ἰσταν' οὐκ ἐστὶ
πύλας, ὅτι ἡ
ἐκείνη, καὶ ἡ
τοῦ πλῆθους ἡ
μῆτις δὲ τῶν
ἀμαρτιῶν κα-
ταπονετίζου-
σιν, καὶ ἐν τῇ
πάντας ἡ πό-
λις, &c.
*Chrysost. ad
pop. Antioch.
hom. 5.*

yet cast it out in an humble confession unto God, in a hearty and willing restitution unto men, in opening thy close and contracted bowels to those that never yet enjoy'd comforts from them; then shall quietnesse arise unto thy soule, and that very gaine which thou throwest away is but cast upon the waters, the Lord will provide a whale to keep it forthie, and will at last restore it thee whole againe.

§ 65.

The last direction which I shall give to remove the Vexation of the Creature is out of the Text, and that is, *To keepe it from thy Spirit*, not to suffer it to take up thy thoughts and inner man. They are not *negotia*, but *viatica* onely, and a mans heart ought to be upon his businesse, and not upon matters accidentall. If in a tempest men should not addresse themselves to their offices, to loose the tacklings, to draw the pumpe, to strike sailes, and lighten the vessell, but should make it their sole worke to gaze up-
on

on their commodities, who could expect that a calme should droppe into such mens laps? Beloved, when the Creature hath raised a tempest of Vexation, thinke upon your offices; to the pompe, to powre out thy corruptions; to the sailes and tackling, abate thy lusts and the provisions of them: to thy sayth, to live above hope; to thy patience, It is the Lord, let him doe as seemeth good to him; to thy thankfulness; the Lord giveth, and the Lord taketh away, Blessed be the name of the Lord. If *Job* should have gazed on his children or substance, hee might have been swallowed up in the storme; but God was in his heart, and so the vessell was still safe. But what is it to keep the Creature from the spirit? It is in the phrase of Scripture, *Not to set the Heart upon riches.* *Apponere Cor*, to carry a mans heart to the Creature, the Prophet gives a fit expression of it when hee saith, *That the heart doth goe after covetousnesse,*

Psalm, 62. 10

*Nec vulnus
adactis de
betur gla-
diis, percus-
sum est pe-
ctore fer-
rum. Luc.*

§ 66.

^a Mic. 2. 1.

^b Hab. 2. 10

^c Luk. 12.

17, 18.

^d Luk. 12,

29.

^{μν} ^{μτ} ^{μπ} ^{μλ}

^ζ ^ω ^ν.

^c Hof. 4. 17.

^f Rom. 13,

14.

consnesse; when a man makes all the motions of his soule wait upon his lusts, and drudgeth for them, and bringeth his heart to the edge of the Creature: for the world doth not wound the heart, but the heart woundeth it selfe upon the world. As it is not the rock alone that dasheth the ship, without its own motion being first tossed by the winde and waves upon the rocke; so it is a mans owne lust which vexeth his spirit, and not the things alone which he possesseth.

To set the heart on the Creature denotes three things. First, to pitch a mans thoughts and studies, to direct all the restless enquiries of his soule upon them, and the good hee expects from them. This in the Scripture is expressed by ^a *Devising*, ^b *Consulting*, ^c *Thinking within ones selfe*, being tossed like a ^d *Meteor* with doubtfulnesse of minde and carefull suspence, ^e *Ioyning ones selfe*, making ^f *Provision* for lusts, &c. Secondly, to care for, to employ a mans

mans affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are called *Idolaters*, because they preferre monie, as a man doth his God, before all other things. When the women would have comforted the wife of *Phineas* with the birth of a sonne, after the captivitie of the Arke, It is said, *she regarded it not*, the Text is, *shee did not put her heart upon it*: though a woman rejoyce when a man child is borne, yet in comparison of the Arke she no more regarded the joy of a sonne, than a man would do, if the sunne should bee blotted out of heaven, and a little Star put in the roome; and therefore, though children be the glory of their parents, yet shee professeth that there was no glory in this to have a sonne, and lose an Arke, a Starre without light, a Sonne without service, a Levite borne, and no Arke to wait upon ; And therefore shee

8 Eph. 5.5.
Col. 3.5.

1. Sam. 4. 20
Ioh. 16. 21.

Hos. 9. 11.

K

did

2. Sam. 18.

3.

Prov. 10. 15

Psal. 49, 6,

1. Tim. 6.

17.

1 ex. 9. 23.

did not set her heart upon it. They will not *set their heart upon us*, say the people to *David*, for thou art worth ten thousand of us; that is, they will no whit regard us in comparison of thee: so then a mans heart is set on the Creature, when he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours with which hee pursueth them as his God and Idoll. Thirdly, to rely upon, to put trust and affiance in the Creature; and this is imported in the word by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires*, and *propugnaculum*, the inward strength of a man, and the outward strength of munition and fortification: therefore, saith *Salomon*, the rich mans wealth is his strong city, and rich men are said to Trust and glorie in their riches, examples wherof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, &c.

Now

§ 67.

Now a man ought not thus to set his heart on the Creature; first because of the *tendernesse and delicacie of the spirit*, which will quickly bee bruised with any thing that lies close upon it and presseth it. As men weare the softest garments next their skinne, that they be not disquieted, so should wee apply the tenderest things, the mercies and the worth of the bloud of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our Spirits. And now as subterraneous winde or ayre being pressed in by the earth, doth often beget concussions and earthquakes; so the spirit of a man being swallowed up and quite closed in earthly things must needs beget tremblings and distractions at last to the soule. The word here which wee translate Vexation is rendred likewise by *Contritio*, a pressing, grinding, wearing away of a thing, and by *Depastio*, a feeding on a thing, which makes some render

the words thus, *All is vanity and a feeding upon winde.* That as windy meats though they fill and swell a man up, they nourish little, but turn into crudities and diseases; so the feeding upon the Creature may puffe up the heart, but it can bring no reall satisfaction, no solid nutriment to the Soule of man. The Creature upon the spirit is like a worme in wood, or a moth in a garment, it begets a rottenesse of heart, it bites asunder the threads and sinewes of the soule, and by that meanes workes an ineptitude and undisposednesse to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the haire before the time, & make a man like a silly Dove, without any heart, as the Prophet speakes.

Hof. 7. 9. 11.

§ 68 •

Secondly, because *the strength of every man is his spirit; Mens cuiusque is est quisque.* Now if the Creature seaze on a mans strength,

it

it serves him as *Delilah* did *Sampson*, it will quickly let in the *Philistines* to vex him. *Strength* hath *Two parts* or offices, *Passive* in undergoing and withstanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and spirit of a man is set upon any Creature, it is weakened in both these respects.

First, it is disabled from bearing or withstanding evill. Wee will consider it. First, in temptations; Secondly, in afflictions. First, a man who hath set his heart inordinately upon any Creature is altogether unfit to withstand any temptation. In the Law when a man had rewarmed a wife, hee was not to goe to warre that yeare, but to rejoyce with his wife. One reason whereof, I suppose, was this, because when the minde is strongly set upon any one object, till the strength of that desire be abated, a man will bee utterly unfit to deale with an enemy; so is it with any lust to

69.

Deut. 24.5

which a man weds himselfe, it altogether disables him to resist any enemy : after *Hannibals* Army had melted themselves at *Capua* with sensuality and luxury, they were quite strangers to hard service and rigid discipline, when they were againe reduc'd unto it.

§ 70.

Iam. 1. 14.
Causas corruptelarum
non in illecebris, sed
in cordibus
habemus, &
vitiositas
nostra mens
nostra est.
Salvi. de
Guber. 1. 6.

The Reason heereof is ; first, *The subtilty of Satan*, who will be sure to proportion his temptations to the heart, and those lusts which doe there predominate, setting upon men with those perswasions wherewith hee is most likely to seduce them ; As the Grecians got in upon the Trojans with a *gift*, something which they presumed would finde acceptance. The divell dealeth as men in a siege, casts his projects, and applies his batteries to the weakest and most obnoxious place. Therefore the Apostle saith, that a man is tempted, when hee is led away of *his owne lust and enticed* ; the Devill will bee sure to hold intelligence with a mans owne lusts,

lusts, to advise and sit in councell with his owne heart, to follow the tide and streame of a mans owne affections in the tempting of him.

Adam tempted in ^a knowledge, *Pharaoh* by lying ^b wonders, the Prophet by the pretence of an ^c Angels speech, *Abab* by the consent of ^d false Prophets, the Jewes by the ^e Temple of the Lord and carnall privileges, the heathen by pretence of ^f universality, and ^g antiquitie. When *Dauids* heart after his adultery was set upon his owne glory more than Gods, how to save his owne name from reproach, wee see as long as that affection prevailed against him, as long as his heart was not so thoroughly humbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach of his iniquity, hee was overcome with many desperate temptations: he yeelds to bee himselfe a tempter of his neighbour to unseasonable pleasures, to

^a Gen. 3. 5.

^b Exod. 7.

22.

^c 1. King.

13. 18.

^d 2. Chro.

18. 11.

^e 1er. 7. 4.

^f Act. 19. 27

^g Act. 17. 19

1.Tim.6.
9,10.

drunkenesse and shame, to be a
murderer of his faithfull servant,
to multiply the guilt, that hee may
shift off the shame of his sinne, and
provide for his owne credit. *Peters*
heart was set upon his owne life
and safetie more than the truth of
Christ or his owne protestations,
and Sathan fitting his assault to this
weaknesse prevailes against a Rock
with the breath of a woman. They
that *will be rich*, saith the Apostle,
who set their hearts upon their ri-
ches, whose hearts runne after their
coverousnesse, *fall into temptation*
and a snare, into many foolish and
hurtfull lusts. Such a heart is fit
for any temptation. Tempt *A-*
chans covetous heart to sacriledge,
and hee will reach forth his hand
to the accursed thing; Tempt *Iu-*
das his covetous heart to treason,
and hee will betray the precious
bloud of the Sonne of God which
is infinitely beyond any rate of sil-
ver or gold for a few pieces of silver
the price of a little field : Tempt
Gehe-

Gehezies covetous heart to multiply lie upon lie, and he will doe it with ease and greedinesse for a few pieces of money, and change of rayment; Tempt *Sauls* covetous heart with the fattest of the Cattell, and hee will venture on disobedience, a sin worse than witchcraft, which himselfe had rooted out: Tempt the covetous heart of a Judge in Israel to doe injustice, and a paire of shooes shall spurne righteousness out of doores, and pervert judgement: Tempt the covetous heart of a great oppressor to bloud and violence, and he will lye in wait for the life of his neighbour: tempt the covetous heart of a proud Pharisie or secure people, to scorne the word out of the mouth of Christ or his Prophet, and they will easily yeeld to any infidelity. The like may be said of any other lust in its kinde. If the heart be set on beauty; Tempt the Sonnes of God to forsake their covenant of marrying in the Lord, the Israelites to the

K 5 idolatrie

Amos 2.6.

Prov. 1.18,
19.

Luk. 16.14.
Ezek. 3.32

idolatry of *Baal-Peor*, *Sampson* to forsake his vow and calling, easily will all this be done, if the heart have the beauty of any creature as a traitor in it, to let in the temptations, and to let out the lusts. How many desperate temptations doth beauty cast many men upon? Bribery to lay downe the price of a whore, gluttonie and drunkenness to inflame and ingenerat new lusts, contempt of the Word and Judgements of God to smother the checkes of conscience, frequenting of Sathans palaces, playes, and stews, the Chappels of Hell and nurseries of uncleanness, challenges, stabbes, combats, blood, to vindicate the credit and comparisons of a strumpets beauty, to revenge the competition of unclean Corrivalls. Thus will men venture as deepe as hell to fetch fire to powre into their veines, to make their spirits drie, and their bloud boyle in abhorred lust. If the heart be set on wit and pride of its own conceits,

ceits, tempt the Libertines and Cyrenians to dispute against the truth, the Greekes to despise the Gospel, the wise men of the world to esteem the ordinance of God foolishnesse of preaching, the false teachers to foist their straw and stubble upon the foundation, *Ashitophel* to comply with treason, *Lucian* to revile Christ, and deride religion, easily wil these and a world the like temptations bee let into the heart, if pride of wit stand at the dore and turne the locke. Whence is it that men spend their pretious abilities in frothy studies, in complements; formes and garbes of salute, satyrs, libels, abuses, prophanation of Gods Word, scorne of the simplicity and power of godlinesse, with infinite the like vanities, but because their hearts are taken up with a foolish Creature, and not with God and his feare? If the heart bee set on *Ambition*, tempt *Corah* to desperate rebellion, *Ab-solon* to unnaturall treason, *Bala-*
am

am to curse the Church, *Diotrephes* to contemne the Apostles and their doctrine, *Julian* to Apostacie, *Arians* to heresie, the Apostles themselves to emulation and strife, easily will one lust let in these, and a thousand more. What else is it that makes men to flatterprophanesse, to adore golden beasts, to admire glistering abominations, to betray the truth of the Gospel, to smother and dissemble the strictnesse and purity of the wayes of God, to strike at the sinnes of men with the scabberd & not with the sword, to worke upon the fancies of men, more than their consciencies, to palliate vice, to dawbe with untempered mortar, to walke in a neutralitie and adiaphorisme betweene God and *Baal*, to make the soules of men and the glory of God subordinate to their lusts and risings, but the vast and unbounded gulfe of ambition and vaine glory? The like may bee said of severall other lusts. But I proceed.

Second.

Secondly, a Heart set on any lust is unfit to withstand temptation, because temptations are commonly *edged with Promises or Threatnings*. Now if a mans heart bee set on God, there can no promises bee made of any such good as the heart cares for, or which might be likely to over-poise and sway to the temptation, which the heart hath not already; spirituall promises the Divell will make few, or if hee doe, such a heart knowes that evill is not the way to good; if he make promises of earthly things, such promises the heart hath already from one who can better make them, 1.Tim.4.8. neither can hee promise any thing which was not more mine before than his; for either that which hee promiserh is convenient for mee, and so is *Manna*, food for my Nature, or else *Inconvenient*, and then it is *Quailes*, food for my lust. If the former, God hath taught me to call it mine owne already, give us *our Bread*, and
not

§ 71

not to goe to the Divels Market to fetch it; If the other, though God should suffer the Divell to give it, yet he sends a curse into our mouths along with it. And as such a heart neglects any promises the Divell can make, so is it as heedlesse of any of his threatnings, because if God bee on our side, neither principalities, nor powers, nor things present, nor things to come, can ever separate from him; stronger is hee that is with us than hee that is with the world, it is the businesse of our Calling to fight against spirituall wickednesses, and to resist the Divell. But when the heart is set on any Creature, and hath not God to rest upon, when a man attributes his wine and oyle to his lovers and not to God, his credit, wealth, subsistencie to the favours of men and not to the all-sufficiency of God, then hath the Divell an easie way to winne a man to any sinne, or withdraw him from any good, by pointing his temptations with promises

mises, or threatnings fitted to the things which the heart is set on.

Let the Divell promise *Balaam* honour and preferment, on which his ambitious heart was set, and he will rise early, runne and ride, and change natures with his Asse, and be more senselesse of Gods fury than the dumbe Creature, that hee may curse Gods owne people: let the Divell promise thirty pieces of silver to *Judas*, whose heart ran upon covetousnesse, and there is no more scruple, the bargaine of treason is presently concluded: Let the Divell tempt *Micha's Levite* with a little better reward than the beggerly stipend which hee had before, Theft and Idolatry are swallow'd downe both together, and the man is easily won to be a snare and seminary of spirituall uncleannesse to a whole tribe. On the other side, Let Sathan threaten *Jeroboam* with the losse of his kingdom, if he goe up to Jerusalem, and serve God in the way of his owne worship,

Hof. 5. 1.

Hof. 13. 1.

Dan. 3. 6, 7.

ship, and that is argument enough to draw him and all his successours to notorious and Egyptian Idolatry; and the reason was, because their hearts were more set upon their owne Counsels, than upon the worship or truth of God. Let the Divell by the edicts and ministers of *Ieroboam* lay snares in *Mizpah*, and spread nets upon *Tabor*, that is, use lawes, menaces, subtilties to keepe the people from the city of God, and to confine them to regall and State Idolatry, presently the people tremble at the injunction of the king, and walke willingly after the Commandement. Let *Nebuchadnezzar* erect his prodigious Idoll and upon paine of a fiery furnace require all to worship it, and all people, nations, and languages are presently upon their faces. Let the Divell threaten *Demas* with persecution, and presently hee forsakes the fellowship of the Apostles, and imbraceth this present world. And as it was heretofore, so is it still.

If

§ 72.

If a mans heart bee not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiencie to reward us, and all his threatnings, with his All-sufficiencie to protect us, how easily wil promises beguile, and threatnings deterre unstable and earthly mindes? Let the Divell tell one man, All this will I give thee, if thou wilt speake is a cause to pervert judgement, how quickly will men create subtilties, and coine evasions to rob a man and his house, even a man & his Inheritance? Let him say to another, I will doe whatsoever thou sayest unto mee, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keepe downe the power of godlinesse, persecute zeale, set up Will-worship and Superstitions, how quickly shall such a mans Religion bee disguiz'd, and sincerity, if it were possible, put to shame? If to anothers
thou

thou shalt by such a time purchase such a Lordship, out such a neighbour, swallow up such a prodigall, if thou enhaunce thy rents, enlarge thy fines, set unreasonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchase ungodly possessions with the bloud of their Tenants? If to another, beware of laying open thy conscience, of being too faithfull in thy Calling, too scrupulous in thy office, lest thou purchase the disfavour of the World, lest the times cloud over thee, and frowne upon thee, lest thou bee scourged with persecuted names, and make thy selfe obnoxious to spies and censures, how will men be ready to start backe, to shrink from their wonted forwardnesse, to abate their former zeale, to couple in with, and connive at the corruptions of the age, in one word to tremble when *Ephraim* speakes, & not when God speakes? so hard is it when the heart is wedded to earthly things, and they are gotten

into a mans bosome, to beare the assaults of any temptation.

Lastly, this comes from the just and secret wrath of God, giving men over to the deceitfulnesse of sinne, and to the hardnesse of their owne hearts, to beleve the lies and allurements of Satan, because they rejected the counsell of God, and the love of his truth before. In the influences of the Sunne wee may observe, that the deeper they work the stronger they worke; the beams nearer the Center meeting in a sharper point doe consolidate and harden the very Element; so the Creatures by the Justice of God, when they meet in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward sense, can finde no more in the Creature, than is really there; it is the heart which mis-conceives things, and attributes that Deity and worth to them, which the senses could not discover. If men
then

§ 74.

2. Thes. 2.
9. 22.

then could keepe these things from their spirits, they should ever conceive of the according to their own narrow being, and so keepe their hearts from that hardnesse which the Creatures, destitute of Gods blessing, do there beget, and so work in the soule a disposition sureable to Satans temptations.

6 75.

MAL. 10. 32

Ephes. 2. 3.

Secondly, *a Heart set upon any Lust* is unfit likewise to beare any affliction. The young man whose heart was upon his riches, could not indure to heare of selling all, and entering upon a poore and persecuted profession. First, *Lusts*, are *choyce and daintie*, they make the heart very delicate, and nice of any assaults. Secondly, they are *very wilfull*, and set upon their owne ends, therefore they are expressed by the name of Concupiscence. and *διὰ τὰ τὰ σαρκὸς*, *The Wills of the flesh*, and wilfulnesse is the ground of impatiency. Thirdly, they are *naturall*, and move strongly to their own point: they are a Body, and our very

ry members ; no marvell then if they bee sensible of paine from afflictions , which are *contrary to Nature*. The stronger the water runnes , the more will it roare and some upon any opposition : Lust is like a furious beast enrag'd with the affliction, the chaine that bindes it. Fourthly, *Lusts are very wise* after a fleshly and sensuall manner , and worldly wisdom is impatient of any stoppage or prevention of any affliction that crusheth and disappoints it, therefore the Apostle doth herein principally note the opposition between heavenly, & carnal wisdom, that the one is meek, peaceable, and gentle, the other divellish and full of strife. Fifthly, *Lusts are a proud*, especially those that arise from abundance of the creature, and pride being set upon by any affliction makes the heart break forth into ^bimpatience, debates, and stoutnesse against God ; a proud heart growes harder by afflictions, as Metals or Clay after they have past through

Col. 2. 11.
& 3. 5.
Heb. 12. 11.

Rom. 8. 6.

Iam. 3. 13.
17.
^aEzek. 28. 5
Psal. 10. 4.
Obad. v. 3.
Esay. 10. 12
Ier. 22. 21.
& 43. 2.
Hos. 13. 6.
^bMal. 3. 13.
14.
Nehem. 9,
29.
Ier. 13, 17.

c Exod. 7.
23, & 9. 17.

d Psal. 10, 6
Ier. 21, 13.
Ezek. 28, 2.

e 2. Tim. 3. 2

f Mat. 16,
24.

g Iam. 4. 1. 4

i. 1. Pet. 2. 11.

h Rom. 8. 7.

i Levit. 26,

41.

k Mic. 7, 9.

l 2. Tim. 3.

8.

Ier. 22. 21.

Zech. 7. 9.

12.

Luk. 16. 14.

Act. 7. 51.

2. Cor. 10,

35.

through the furnace. It is said of
c *Pharaoh* that hee did not set his
heart to the Judgements of God,
but exalted himselfe against his
people; Pride grew stronger by
Affliction. Besides, d pride in earth-
ly things swallowes up the very
expectation of Afflictions, and ther-
fore must needs leave the heart un-
prepared against them. Sixthly,
Lusts are rooted in e *selfe-love*;
and therefore when Christ will
have a man forsake his lusts, hee
directs him to f denie himselfe.
Now the very essence of Afflicti-
ons are to bee grievous and adverse
to a mans selfe. Seventhly, Lusts
are g *contentions*, armed things,
and their h enmity is against God,
and therefore utterly unfit to i ac-
cept of the punishment of sinne,
and to k beare the indignation of
the Lord, or to submit unto any af-
flictions. Eighthly, Lusts l *re-*
sist the Truth, set up themselves a-
gainst the Word, and thereby ut-
terly disable men to beare Afflicti-
ons,

ons, for the ^m Word sanctifies, and lightens all Affliction, the Word shewes Gods ⁿ moderation and ^o intention in them, an ^p issue out of them, the ^q benefits which wil come from them, the ^r supplies of strength and abilities to beare them, the ^s promises of a more abundant and exceeding weight of glory, in comparison whereof they are as nothing. Lastly, if wee could conceive some Afflictions not contrary to lust, yet Afflictions are ever *contrary to the* ^t *provisions of lust*, to the materials and instruments of lusts, such as are health, pleasure, riches, honors, &c. And in all these respects a Heart set upon lust is weakned and disabled to beare Afflictions.

^q Psalme 119, 71. Hebr. 12, 11. ^r 2. Cor. 12, 9. Phil. 1, 29. Phil. 4, 12, 13. 1. Cor. 10, 13. ^s 2. Cor. 4, 17. Esay 61, 7, & 54, 8. ^t Rom. 13, 14.

^m Psal. 119
92, 114, 143
165.
ⁿ 1. Cor. 30, 11
Esay 63, 13
Esay 28, 27
28.
Psal. 78, 3, 8
^o Heb. 12
6, 10, 11.
Esay 10, 12
^p 1. Cor.
10, 13.
Zech. 1.
16.
Esay 64.
7, 12.
Hab. 3, 17.
19.
Prov. 10.
3.
Ier. 17, 8.

Secondly, when the Heart is set upon the Creature, it is utterly disabled, in regard of its *active strength*, § 76.

ⁿ Deut. 6. 5

^x Hos. 10. 2

lam. 1. 8.

^y Psal. 78.

37.

^z Act. 7. 39.

Ier. 11. 10.

^a Phil. 2. 21

Esay. 56. 11.

Ezek. 34. 2.

^b 2. King. 9

7. 10, 10. 16.

Hos. 1. 4.

strength, made unfit to doe any duty with that ⁿ strength as God requires. First, because *Bonum fit ex causâ integrâ* : A good duty must proceed from an entire Cause, from the *whole heart*. Now ^x *lust divides the Heart*, and makes it ^y unstedfast, and unfaithfull unto God. There is a two-fold unstedfastnesse, one in degrees, another in objects, the former proceeds from the remainders of corruption, and therefore is found in some measure in the best of us, the other from the predominancy of Lust which over-swaies the heart unto evill. Good motions and resolutions in evill hearts are like violent impressions upon a stone, though it move upwards for a while, yet Nature will at last prevaile, and make it ^z returne to its owne motion. Secondly, a Heart set on lusts mooves to *no ends but its* ^a *owne*, and selfe-ends defile an action though otherwise never so specious; turnes ^b zeale it selfe and obedience into murder, hinders ^c all

all faith in us, and acceptance with God, nullifies all other ends, swallows up Gods glory and the good of others, as the leane Kine did the fat: as a Wenne in the Body robs and consumes the part adjoyning, so doe selfe ends the right end. Thirdly, the Heart is a Fountaine and *Principle*, and Principles are ever *one and uniforme*, out of the same Fountaine cannot come bitter water and sweet, and therefore the Apostle speakes of some, That they are double-minded men, that have a heart and a heart, yet the trueth is, that is but with reference to their pretences; for the Heart really and totally lookes but one way. Every man is spiritually a married person, and hee can bee joyned but to one; Christ and an Idoll (as every lust is) cannot consist, hee will have a chaste Spouse, hee will have all our desires and affections subject unto him; if the Heart cannot count Him altogether lovely, and all things else but dung

L

in

c Ioh. 5. 44

Iam. 3. 12.

Iam. 1. 8.

Rom. 7. 3, 4

Mat. 6. 24.

Ephes. 5. 27

Psal. 45. 10

Mat. 10. 37

Cant. 5. 10

16. 1

Phil. 3. 8.

in comparifon of him, Hee will re-
fufe the match, and with-hold his
confent.

§ 77.

Iam. 4. 3.

Mark. 10.
21, 22.

Let us fee in fome few particu-
lars what impotency unto any good
the Creatures bring upon the hearts
of men. To *Pray* requires an hun-
gry fpirit, a heart convinced of its
owne emptineffe, a defire of inti-
mate communion with God; but
now the Creature drawes the heart
& all the defires thereof to it felfe, as
an ill fplene doth the nourifhment in
a body: luft makes men pray amiffe,
fixeth the defires onely on its own
provisions, makes a man unwilling
to bee carried any way towards
Heaven but his owne. The young
man prayed unto Chrift to fhew
him the way to eternall life; but
when Chrift told him that his ri-
ches, his covetoufneffe, his bofome
luft flood between him & falvation,
his prayer was turned into sorrow,
repentance and apoftacy.

§ 78.

Meditation requires a feque-
stration of the thoughts, a minde
unmixt

unmixt with other cares, a sincere and uncorrupted relish of the word; now when the heart is prepossessed with lust, and taken up with another treasure, it is as impossible to be weaned from it, as for an hungry Eagle (a Creature of the sharpest sight to fixe upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey; as unable to conceive aright of the preciousnesse & power of the Word, as a feaverish palate to taste the proper sweetnesse of the meat it eates.

In *Hearing* the Word, the heart can never accept Gods Commands, till it be first empty, a man cannot receive the richest gift that is, with a hand that was full before. Now Thornes, which are the cares of the World, filling the heart, must needs choake the seed of the Word. The Pharisees and Lawyers rejected the counsell of God against themselves, because their pride would not let them yeeld to such a baptisme, or to

Mat. 6. 21.

Mat. 24. 28.

§ 79.

Luk. 7. 29,
30.

Mat. 9, 12.
13.

Iam. I. 21.

such a doctrine as requires emptinesse, confession of finnes, justifying of God, and condemning of themselves (for these were the purposes of *Johns* Baptisme, and of the preaching of repentance.) That man comes but to be rejected who makes love to one who hath fixt her heart and affection already. A man must come to Gods Word as to a Physician, *a meere patient* without reservations, or exceptions, hee must set his corruptions as an open mark for the Word to shoot at, he must not come with capitulations and provisoes, but lay downe the body of sinne before God to have every earthly member hewed off. Till a man come with such a resolution as to be willing to part from all naughtinesse, hee will never receive the ingrafted Word with meekenesse, and an honest heart; a man will never follow Christ in the wayes of his Word, till first he have learned to deny himselfe, and his owne lusts. Nay, if a man should binde

his

his devotion to his heart *With vows*, yet a *Delila* in his bosome, a lust in his spirit, would easily nullifie the strongest vowes. The Jewes made a serious and solemne protestation to *Jeremy* that they would obey the voyce of the Lord in that which they desired him to enquire of God about whether it were good or evil; and yet when they found the message crosse their owne lusts and reservations, their resolutions are turned into rebellions, their pride quickly breaks asunder their vow, and they tell the Prophet to his face that hee dealt falsey between God and them; a refuge which they were well acquainted with before. Some when their conscience awakens and begins to disquiet them, make vowes to binde themselves unto better obedience, and formes of godlinesse; but as *Sampson* was bound in vaine with any cords so long as his haire grew into its length; so in vaine doth any man bind himselfe with vowes, so long as he nour-

Ier.42. 56.

Ier.43. 2.

Ier.5. 12.

Ier.17. 15.

2.Chro.36,

16.

Luk. 8. 29.

riseth his lusts within; a vow in the hand of a fleshly lust wil be but like the chaines and fetters of that fierce lunaticke, very easily broken asunder. This is not the right way. First, labour with thy heart, cleanse out thy corruptions, purge thy life as the Prophet did the waters, with seasoning and rectifying the fountain: Tis one thing to give ease from a present paine, another thing to root out the disease it selfe. If the chinkes in a ship be unstopp't, tis in vaine to labour at the pumpe; so long as there is a constant in-let, the water can never be exhausted; so is it in these formall resolutions and vowes, they may ease the present paine, let out a little water, restraints from some particular acts, but so long as the heart is unpurged, lust will returne and predominate. In a word, whereas in the service of God there are two main things required, faith to beginne, and courage or patience to goe through, lust hinders both these. How can yee beleieve since

since yee seeke for glory one from another ? Ioh. 5. 44. when persecution arose because of the Word, the Temporary was presently offended. Matth. 13. 21.

Thirdly and lastly in one word. A man ought not to set his heart on the Creature because of the *Noblesse of the heart*. To set the heart on the Creature is to set a Diamond in lead : None are so mad to keepe their jewels in a cellar, and their coales in a closet ; and yet such is the profanenesse of wicked men to keepe God in their lips onely, and Mammon in their hearts, to make the earth their treasure, and heaven but as an accessory and appendix to that. And now, as *Samuel* spake unto *Saul*, set not thine heart upon thine Asses, for the desire of Israel is upon thee ; Why should a Kings heart be set upon Asses ? So may I say, why should Christians hearts be set upon earthly things, since they have the desires of all flesh to fixe upon ?

§ 80.

1. Sam. 9.
20.

§ 81.

Judg. 9. 14,
15.*Nec melio-
res servi,
nec domini
deteriores.
2. Sam. 23.
6, 7.*

I wil conclude with one word up-
on the last particular, How to use
the Creatures as Thornes , or as
vexing things. First , let not the
Bramble bee King, Let not earth-
ly things beare rule over thy affe-
ctions, fire will rise out of them,
which will consume thy Cedars, e-
masculate all the powers of thy
Soule. Let Grace sit in the throne,
and earthly things bee subordinate
to the wisdom and rule of Gods
Spirit in thy heart. They are ex-
cellent servants, but pernicious Ma-
sters. Secondly, Be arm'd when thou
toucheſt, or medleſt with them :
Armed againſt the Luſts & againſt
the Temptations that ariſe from
them. Get faith to place thy heart
upon better promiſes ; enter not up-
on them without prayer unto God,
that ſince thou art going amongſt
ſnares, he would carry thee through
with wiſedome and faithfulneſſe,
and teach thee how to uſe them as
his bleſſings and as inſtruments of
his glory. Make a covenant with
thine

thine heart, as *Iob* with his eyes, have a jealousie & suspition of thine evill heart, lest it be surpriz'd, and bewitched with sinfull affections. Thirdly, touch them gently, do not hug, love, dote upon the Creature, nor graspe it with adulterous embraces; the love of money is a root of mischief, and is enmity against God. Fourthly, use them for hedges and fences, to relieve the Saints, to make friends of unrighteous Mammon, to defend the Church of Christ, but by no means have them *In* thy Field, but only *About* it; mingle it not with thy Corn, lest it choak and stifle all. And lastly, use them as *Gedeon*, for weapons of just revenge against the enemies of Gods Church, to vindicate his truth and glory, and then by being wise, and faithfull in a little, thou shalt at last be made Ruler over much, and enter into thy Masters Joy.

1. Tim. 6. 10
1am. 4. 4.
1. Ioh. 2. 15

Iudg. 8. 16.

F I N I S.

